

Mexico Methodism





MRS. MINERVA AMES

1808—1908

Mexico Methodism

The Centennial Celebration



Mexico, Oswego County, New York

October 8 to 11, 1908

MADE BY
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VISITORS and friends have given many kind expressions regarding our Centennial. We are delighted to have pleased them, but the Executive Committee, excepting the pastor, wish to say that whatever has been done to honor the founders of our church, to promote good fellowship and to glorify the God of our fathers, it is because of the wise leadership of our beloved pastor, Rev. G. F. Shepherd. His zeal has never faltered, his resources have seemed unlimited and his ambition tireless. Honor to whom honor is due !



THE CENTENNIAL COMMITTEE AND HISTORIANS

Standing, from left to right—Miss Carrie Crosier, L. G. Ballard, W. A. Robbins, Mrs. S. J. Ramsey, Rev. G. F. Shepherd, Miss Effie Berry, Mrs. W. J. Ure, Mrs. D. H. Austin

Sitting, left to right—Mrs. Mary Sweetland, Mrs. Elizabeth Wheeler, Mrs. Ella Ball, Mrs. W. A. Robbins, Mrs. L. G. Ballard, Mrs. Mattie Baker, Mrs. Della Hollister, Mrs. Frank Munson.

Introduction

ONE hundred years ago, Rev. Jonathan Huestis, a young itinerant preacher, not yet ordained, came traveling through this section of the country on horseback, going to some appointment farther on to preach the gospel. Halting a little he found a congenial spirit and ardent pioneer Methodist, Mrs. Minerva Peck Ames. And with him as leader and her log cabin home as the sanctuary, Methodist history began in Mexico. That humble, but hospitable home became from that time a regular appointment in a circuit extending at least fifty miles along the south-eastern shores of Lake Ontario. The visits of the preachers were of course not frequent, with such an extended territory to cover. It was a day of small things. Records were not well kept, nor well preserved. But the life of Methodism begun one hundred years ago has steadfastly continued, and the growth has been ever increasing. The little class of five has grown to three hundred and thirty-two. The little log cabin on lower Main Street has long since been forgotten and now our beautiful and spacious church stands, the full fruitage of their faith and courage.

Such a people as ours with such happy antecedents could not allow the one hundredth anniversary of such an event to pass by without celebrating it. Some two years ago the idea began to take form, committees were appointed and plans were made. The entire church looked forward to the home-coming of old friends and pastors with unusual pleasure. The celebration is now history, and in order to preserve the record of so important an event, this book is issued. It will ever open before us constant proof of our eternal indebtedness to the godly men and women of past generations, and furnish an abiding stimulant to new faith and zealous activities for Christ and the church.

“Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life;
Faith of our fathers! holy faith!
We will be true to thee till death.”

The Record of the Centennial

By Mrs. Hattie H. Munson

Thursday Evening, October Eighth

THE Centennial exercises of the First M. E. Church of Mexico, N. Y., commenced at 7.30 p. m. on Thursday, October 8, 1908. The guests were received by Rev. and Mrs. G. F. Shepherd, Mr. and Mrs. G. H. Wilson, Mr. and Mrs. H. W. Cook, Mr. and Mrs. F. L. Kellogg, Mr. and Mrs. W. E. Jordan, Mr. and Mrs. C. A. Peck, Mr. and Mrs. S. J. Ramsey. The church was decorated with our national colors, palms, ferns and flowers, while the eye turned instinctively to the large, white letters above the pulpit which read, "1808 — Mexico Methodism — 1908." A large oil painting of the late Lewis Miller, for many years chorister, was suspended from the organ. Music was furnished by Hoose's Orchestra.

At 8.30 the pastor of the Centennial Church, Rev. G. F. Shepherd, announced the hymn, "And Are We Yet Alive and See Each Other's Face." District Superintendent A. C. Loucks, Ph. D., presided.

Prayer, Rev. A. C. Danforth.

Address of Welcome, Rev. G. F. Shepherd.

The guests could have no doubt of the warmth of their welcome and were made to feel they were once more a part of the home church.

Singing, "The Year of Jubilee."

Reminiscences. Rev. M. D. Sill remarked that when the congregation was singing, "Return ye Ransomed Sinners Home," that he appreciated it, and was glad to get back, having spent one twentieth of the century in this church. L. W. Robinson, Battle Creek, was happy to return to home, sweet home. C. L. Griffith, Rochester, brought many pleasant memories.

Singing, "Auld Lang Syne."

George E. Thorp, Syracuse, told many peculiar happenings while he was usher. He closed with a fine tribute to H. C. Peck and Lewis Miller, former superintendents. Rev. G. W. Wood brought earnest, loving, helpful words. Rev. G. F. Shepherd read congratulatory letters from H. C. Plumley, Fargo, North Dakota, C. H. Biddlecom, Lansing, Michigan, W. D. Marsh, D. D., Little Falls, H. W. Bennett, D. D., Ilion.

Singing, "How Happy Are They."

Benediction, Rev. Harlow Skeel.

A very pleasant social hour was enjoyed, while ice cream and cake were served by a happy corps of waiters.

Friday Afternoon, October Ninth

Two O'clock

Rev. A. C. Danforth presiding.

One of the pleasant features of this afternoon was the singing by members of the old choir, who occupied the gallery. The old organ was played by Mrs. Ella Miller Whitney, organist for many years. Frank Wilder, of Watertown, accompanied on the bass viol, which his grandfather, Holland Wilder, played sixty years ago, it being the first musical instrument used in the church.

Singing, "I Need Thee Every Hour," and "When Jesus No Longer I See."

Prayer, Rev. C. H. Guile.

Duet, W. J. Ure and Mrs. Josie Sampson.

Old Choir, "O, For a Thousand Tongues."

Centennial Poem, Mrs. W. A. Robbins.

Old Choir, "On Jordan's Stormy Banks."

Paper, "History of Mexico Methodism," Mrs. Mattie Baker.

Singing, "A Charge to Keep I Have."

Benediction, Rev. S. S. Cobb.

A social hour followed.

Friday Evening — 7.30 O'clock

YOUNG PEOPLE'S NIGHT

S. J. Ramsey, President of the Epworth League, presiding.

The choir, with the Junior and Sunshine choirs, sang, "On to Victory."

Singing, "Jesus, Lover of My Soul."

Prayer, Rev. D. L. Roberts, pastor of the Presbyterian Church.

Anthem by the Choir, "O, Be Joyful."

"History of Young People's Work," Miss Effie A. Berry.

Address, "The Call to Christian Work," Rev. C. H. Walton.

The call is not confined to the ministry either in our own or heathen lands.

We and all things belong to God. The call is God directing our energy in paths to do His work.

Singing, "God is My Refuge," Junior Choir.

Reminiscences, C. E. Heaton, M. D., Rev. S. S. Cobb, C. P. Whipple.

Letters were read from Mrs. George Mansfield, Rev. E. A. Huntington, Mrs. D. W. Pritchard, Pierson D. Briggs, Rev. A. D. Berry.
Singing, "Beautiful Words of Jesus," Junior Choir.
Singing, "Onward Christian Soldiers."
Benediction, Rev. Harlow Skeel.

Saturday Morning, October Tenth

Saturday morning was open church, and many took advantage of this occasion to visit with friends of former years. Tea and wafers were served.

Saturday Afternoon—Two O'clock

Rev. M. D. Sill presided.
Prayer, Bishop James M. Thoburn.
Duet, Miss Nina Bracy and W. J. Ure.
Paper, "The Relations of Our Church to Mexico Academy," Mrs. L. G. Ballard.
"Our Church's Part in the Civil War," Hon. T. W. Skinner.
Singing, "Faith of Our Fathers."
Paper, "The Women of the Church," Mrs. D. H. Austin.
Paper, "The Music of the Church," Mrs. W. J. Ure.
Reminiscence, Rev. Harlow Skeel.

We have come to the end of one hundred years with songs of rejoicing.
Many organizations have been reported, but none of them explosive.

Letters were read from Rev. W. S. Titus, Mrs. Henry Ames, Mrs. Sarah L. Slawson, Orla Barton and Rev. M. M. Parkhurst.
Singing, "I Love Thy Kingdom, Lord."

An informal hour was then in order, while orangeade and wafers were served by a bevy of young ladies.

Saturday Evening—7.30 O'clock

Rev. C. H. Walton presided.
Singing, "Jesus, My All," and "On Jordan's Stormy Banks."
Prayer, Rev. L. J. Silcox, Pastor of the Baptist Church.
Anthem, Choir, "There is a City," and "Be Ready for Soon That Time Will Come."
Letters were read from Rev. C. P. Lyford, Mrs. Lydia Robertson, Mrs. Nellie Tullar Chilcott and Rev. Andrew Roe.

Address, "The Church of the Future," Rev. C. H. Guile.

Palestine was once aglow with religious fervor. In our age that which suffers most is the mysterious. Christ will become more and more the central figure. Andrew Fuller has said: "There is no lane in all the land which does not lead to the King's Highway." Then followed the prediction that the church will see her greatest victory or suffer her greatest defeat in the next twenty-five years. Social Christianity is now the cry. Did ye feed the hungry, clothe the naked? Must the church be silent on the great question as to how men make and use their money? The coming church will be in labors two-fold; the redemption of society and the personal salvation of the soul. The church shall be like unto Christ and carry humanity in her bosom. "Go bring them in." Go how far? Till you find them! The church of the future shall save the world, and the glory of the dawn shall grow to the splendor of the noon.

Solo, R. Cameron Whitney, Oswego.

Address, "Expansion of Missionary Work," Bishop Thoburn.

Missionary work is expanding and God will save the world. Missionaries are not a discouraged people. In India, money and clothing for the work often come unsolicited. A class of a few children has grown into two large schools, one for the boys and one for the girls. It did seem essential that missionaries should enter the Phillipine Islands and God opened the door in such a way as to startle the world. We cannot be too devoted to missionary work in this age. There is a good time coming! God will save the world.

Singing, "Joy to the World."

Benediction, Bishop Thoburn.

Sunday Morning, October Eleventh

The Sunday service began at nine o'clock with a Love Feast led by Rev. T. B. Shepherd and a veritable feast it proved. All present felt strengthened as prayers and testimonies were heard from those who once called Mexico home. This Love Feast will ever be remembered with joy. At 10.45 the usual Sunday morning service commenced when the congregation, led by the choir, sang with much feeling, "Day of All the Week the Best."

Apostle's Creed.

Prayer, Bishop Thoburn.

Anthem, "Rest in the Lord," Choir.

Rev. C. H. Guile read Isaiah 55.

Offertory, Carl W. Hollister, Organist

Solo, R. Cameron Whitney. Mrs. Ella Miller Whitney, accompanist.

Singing, "I Love To Tell the Story."

Sermon by Rev. Bishop James M. Thoburn, D. D., who took for his text Ezra 3:12-13.

The second temple at Jerusalem was about to be erected. After much preparation the outlines of the new temple could be seen and many shouted for joy,



TOP OF TABLE



THE FIRST COMMUNION TABLE

but some of the old men who remembered the old temple wept for past glory. Two classes were represented there and it may be so here today, some reviewing the past, others looking into the future. The Apostolic Age is considered by some the best age. I believe this a mistake. In what respect are we less favored than the people forty years after Pentecost? Miraculous power did not dwell then as in Jesus' time on earth but He taught that it was best for Him to go away. Some say were He still here they could heal the sick and raise the dead. Where this spirit is found, weakness is also found; a false idea of the meaning of power. Go quietly along, taking the work that Jesus Christ places in your hands today. The great fallacy or heresy is found in not believing that Jesus Christ is in the world now, and has been here for the past 1900 years, and has said He will be here forever. What evidence have we that Jesus rose from the dead? Because He is alive now. How do you know He is alive? Because I know *Him*. This same Jesus came with the first man who came to preach to the Methodists of Mexico. Jesus Christ put it into the hearts of the people to organize a Sunday-school, and all other good work to glorify His name. I see Jesus Christ going into a household, taking out different members and sending them into Christian work. It is Jesus sending out ambassadors as in olden time. Don't let any one assume that He does not walk these streets and into the homes of the people. He has come to a period when He walks through the nations! We cannot afford to carry a drooping banner. Types of Christianity change, why, I know not, but no matter if they only do the work of Christ. We do not need to drop our method, but each in our own way do our appointed work. One thing, we must take better care of the children. God never gave a task we could not perform. While God has sent missionaries to foreign lands, it is just as essential to do work in our own land. God is giving us as a people, work which will reach Europe. Some of the rulers of the kingdoms of Europe are interested in our mission work. Let us rejoice and look forward to that day when all the kingdoms of the earth shall be redeemed.

The annual offering for foreign missions was then taken and about \$300 realized.

Prayer, Rev. M. D. Sill.

Singing, "From Greenland's Icy Mountains."

Benediction, Bishop Thoburn.

Sunday Afternoon — Three O'clock

SUNDAY-SCHOOL HOUR

F. L. Kellogg, Sunday-school Superintendent, presiding.

Singing, "Saviour, Like a Shepherd, Lead Us."

Prayer, Rev. M. D. Sill.

Scripture Lesson, a part of Deut. 17, read and commented upon by F. L. Kellogg.

An interesting feature on this occasion was the seating in the front pews of the descendents of Mrs. Minerva Ames.

Solo, Rich Whitney.

"History of Our Sunday-school," Miss Carrie M. Crosier.

Song by the great, great grandchildren of Mrs. Minerva Ames, viz., R. Cameron Whitney, Rich Whitney, Harold Whitney, Helen, Donald and Kenneth Hoose, Carl and Ralph Shumway, Clara and Lewis Miller. In the last chorus all the other descendants of Mrs. Ames, who were present, stood and joined, viz., Frances, Albert, Orla and Roy O. Whitney, Adelle Miller Rulison, Cora Tullar Shumway, Herbert Miller, Oakes Ames and Florence Parker. A great grandchild, Mrs. Ella Miller Whitney, pianist.

Address, "The Power of a Good Teacher," Hon. S. M. Coon.

Mr. Coon spoke very happily of the time forty-seven years ago when he came as a student to Mexico Academy and when he was afterward its principal.

The soul of a human being constitutes the real person. The soul goes into the hands of the teacher. The character of the teacher should be spotless. To possess this spotless character the heart must be aflame with the love of God and humanity. In a broad sense he must be a force in the world. The real object of all education is the upbuilding of character.

Song, Sunshine Choir.

"What the Sunday-school Did For Me," Prof. H. A. Peck, Ph. D.

My earliest recollections of the Sunday-school is the old infant room, where under the care of Mrs. Mary Barton, the Scriptures were committed word for word. Two lessons left a lasting impression,—the story of the birth and the passion and death of the Saviour. A love for the Scriptures was inculcated so that the Bible was read through twice before twelve years of age. Later in college life when doubts of the Bible and its teachings came, the life of my father rose up before me and carried me through the crisis. I thank God for the influence of these two lives.

Singing, "Faith of Our Fathers."

"Home Coming," F. E. Sweetland.

Yes, a home where the influence comes from a knowledge of the Father. Thrice blest is he who can look back and claim dear old Mexico as his early home. It was thus with David when weary and footsore his heart cried for his Bethlehem home. It was in that same little upper room that many of us learned that sweet verse, "Suffer little children," under the teaching of Mrs. Barton. It was a sad day when we were told we must graduate into the main school. At this altar we knelt and gave our hearts to God. This home coming is typical of the great home coming in the hereafter. God grant not one of us may miss that great home coming.

Singing, "I Think When I Read That Sweet Story of Old."

Benediction, Rev. C. H. Walton.

Sunday Evening—Seven O'clock

At the Sunday evening service there were seated on the platform the following ministers: Bishop Thoburn, Rev. T. B. Shepherd, Rev. C. H. Guile,

Rev. L. L. Davy, Rev. D. L. Roberts, pastor of the Presbyterian church, Rev. L. J. Silcox, pastor of the Baptist church, Rev. G. W. Wood, Rev. M. D. Sill, Rev. S. S. Cobb, Rev. C. H. Walton and Rev. G. F. Shepherd.

Anthem, Choir.

By request the song, "Beautiful Words of Jesus" was repeated by the Junior Choir.

Singing, "Sweet is the Name."

Prayer, Rev. L. L. Davy.

Anthem, "Blessed Are the People," Choir.

Singing, "In the Cross of Christ, I Glory."

Address, Bishop J. M. Thoburn.

As Paul came back after going to Antioch, I have a basis for my remarks. I received a call as a missionary when about seventeen years of age. I spent some time in preaching in this country, and when about twenty-two, the call came again and more clearly than before. I called on my presiding elder and nearly the first thing he said to me was: "I met Bishop Janes this morning; he is, looking for missionaries to India. James, how would you like to go?" My reply was, "I came to see you for that purpose." Then I wrote my mother. Her reply startled me. She said, "I have felt for some time that a great trial connected with you was in store for me, now that I know it is of the Lord, it is all right." I went to India and after five years returned to this country and could only report five converts. After a time I went back and organized the first M. E. Church in India with thirteen members. While holding meetings in a new place, seven persons applied for baptism. I demurred and wished to postpone baptism till they had learned more of the teachings of Christianity, but my native preacher said: "They think you make that an excuse out of politeness, but they believe you never intend to come back." Then I considered it best to grant their request. Many of the missionaries thought it a rash thing to do, but time has taught the wisdom of that act. Our first field numbered 17,500,000 and out of them not seventeen women could read. The men did not think their women could learn, and did not wish them to, if they could. After my sister, Isabella Thoburn, had been in India ten days she decided that what the country needed was a higher education for women. When the young men and women came to compete in examinations the girls stood first and it was no longer said, "girls cannot learn." Isabella Thoburn and Dr. Clara Swain were the first missionaries sent out by the W. F. M. S. The doctors of India did not like the idea of a lady physician and opposed her, but the women of India were not allowed the services of a male doctor, and a nobleman offered as a gift forty acres of land and a brick building for a hospital, to the lady doctor. In five years Dr. Swain conceived the idea of teaching the native women medical work. Then the government issued orders allowing lady students to attend the medical schools.

After forty-nine years spent in India we have the gospel preached in forty-four different languages. There are members of the M. E. Church in Thibet, in the island of Ceylon, Borneo, Java and the Celebes. Japan is fast becoming Christian. The entire country of China is open. Last year the Empress of China issued an order abolishing foot-binding. After a while we will have a world so much better that we will not recognize it. Greater facilities in agriculture, travel and in every way. Cruel toil and suffering of the poor will be unknown. Christianity is a universal blessing.

A consecration service, led by Rev. M. D. Sill, was followed by a very impressive communion service in which about three hundred participated. Bishop Thoburn administered the sacrament, assisted by the other ministers present.

Singing, "God Be With You Till We Meet Again."

Benediction by Bishop Thoburn.

Thus the first Centennial of Mexico Methodism passed into history.

Centennial Items.

Leander Tullar, the oldest male member of the church, acted as usher in seating the descendants of Mrs. Minera Ames, Sunday afternoon.

L. W. Robinson, of Battle Creek, Mich., rang the bell Friday evening.

On Sunday afternoon Bishop Thoburn, assisted by the grandfather, Rev. T. B. Shepherd, baptized George Frederick Shepherd, our parsonage baby, age three months.

An oil painting of Mrs. Minerva Ames was presented to the church by her grandchildren, the children of Mrs. Minerva Ames Howlett.

Special credit is deserving the choir for their faithful services. Mrs. Frank Hoose, our chorister, had for months planned the music for the Centennial, but she was detained in the House of the Good Shepherd, in Syracuse, where for weeks she had been critically ill. In her absence the choir rallied and their splendid services were greatly appreciated. Especially the Junior and Sunshine choirs, drilled by Miss Nina Bracy, added much to the enjoyment of the occasion.

Our oldest member, Mrs. Eunice Duell, called by all her friends, "Auntie Duell," was present at the Sunday morning love feast, and gave a beautiful testimony. She is ninety-two years young.

Two old tunes were sung by the old choir Friday afternoon, not heard in years, "Northfield" and "Exhortation."

The members of the old choir were Leander Tuller, L. W. Griffeth, Mr. and Mrs. F. N. Lowell, Mrs. McKinley, Rev. and Mrs. C. H. Walton, Mrs. Carrie Sherman, Mrs. D. Howard, Mrs. Henry Peck, Mrs. John Cobb, Mrs. E. T. Stone, Mrs. Henry Ball, Mrs. Henry Cook, W. J. Ure, Mrs. Ella Whitney, organist, and Frank Wilder, bass viol.

Two Sundays preceding the Centennial, Rev. W. Dempster Chase, of Utica, preached an eloquent sermon on his father, Rev. Squire Chase, who was pastor of this church sixty years ago, and on the Sunday preceding, Rev. T. B. Shepherd paid a beautiful tribute to the memory of Rev. J. H. Lamb, who was brought up and died in Mexico, loved and honored by the entire community.

Extracts From Letters

From the Presbyterian Church, Mexico, N. Y. :

The Session of the Presbyterian Church of Mexico wish to extend on the part of the Church most hearty congratulations to you, the Methodist Episcopal Church of Mexico, on having reached the one hundredth anniversary of your organization. We rejoice with you in the good work accomplished in the past and in the splendid success of the present, and we extend our best wishes for the future. See Colossians 1:3-6. DAVID L. ROBERTS, Moderator.

From the Pulaski Church :

At a full meeting of the Official Board of the Methodist Episcopal Church of Pulaski, October 5th, it was moved and unanimously adopted to send a note of congratulation to the church at Mexico, now celebrating its hundredth anniversary.

It is with unusual pleasure that we send greetings to our brethern of the First Methodist Episcopal Church of Mexico, and congratulate them on this memorable occasion, the completion of a hundred years of history. Your Church has been distinguished during all this long period, for intelligent devotion to the doctrines and usages of the church which has had a steady influence on our common Methodism.

We congratulate you upon the remarkable work you have done in sending out so numerous a company of persons, who have filled so large a place in the church's and world's activities.

We congratulate you upon your present happy condition, as you grow rich in the blessed inheritance of the fathers, and plan to make the next century even more honorable and glorious than the one now closing has been.

JOHN W. RICHARDS,
JOSEPH J. DILLENBECK,
CHARLES H. GUILLE.

From Mrs. Henry Ames, Los Angeles :

It has been almost a year now, since the 31st of October, 1907. My husband, Henry, was only confined to his bed two days. Never any sickness, just a general breaking down with old age. His passing was calm and peaceful and he was beautiful in death. I, with his daughters, their husbands and his dear

little grandson, Ward, was with him to the last. Dear husband and father, I feel that he is at rest now.

I, myself, am a Presbyterian by profession, but have always been interested in Methodism. I was born in a Methodist town, Green Castle, Indiana, the home of Depauw University or "Asbury," as it used to be called. And have known the Senior Bishop of the Church, Thomas Bowman, since I was a child. Henry has often told me about his mother, Mrs. Minerva Ames, being such a devoted Methodist, and about the first meeting being held in his father's house.

From Rev. W. S. Titus, Syracuse, N. Y.:

At the age of eighty-eight, I find myself not strong enough to be with you and enjoy the rich social, intellectual and spiritual feast, that your program shows awaits you. The best I can do for you is to sketch a few incidents in my history of seventy years in the ministry. The year 1863 that I served Mexico was in the midst of the thrilling events of the Civil War, in which Mexico had its full share. Sad indeed were the partings of husbands and wives, I had to witness. Some of these I had led to Christ and loved as my own sons. Can I ever forget their names, or their deeds, till I see them in the brightness of the resurrection morning. My experience in Mexico was a varied one; the church debt was raised, a few converted and received in full, many days of joyful labors with the people, and the deepest sorrows of my life, in the death of my baby boy.

From Rev. A. Roe, Marcellus, N. Y.:

I spent two very pleasant years in Mexico and enjoyed the hospitality and society of a large number of warmly cherished Christians and friends. My first stopping place with my family was at Oliver C. Whitney's, who was then a class leader and who had long been a prominent and influential member of the church. My second host was Henry C. Peck, who for a long period was a faithful steward and financial officer in the church, and who several years ago was suddenly called to his eternal reward.

During my pastorate there were several deaths and quite a number united by letter and from probation. Besides the ordinary means of grace, with some revival services each winter, two camp meetings were held near Camdem under the leadership of Presiding Elder B. S. Wright, to which a goodly number from Mexico went and were greatly refreshed, among which were Brother and Sister Charles Paddock, W. D. P. Mains, Sisters Mary Brown, Harriet Smith and others. I recall with interest the excellent choir at that time, composed of such names as Lewis Miller, S. Orvis, Mrs. H. C. Peck, Mrs. S. A. Tuller, Mrs. Barber and others, with Miss Louisa Tuller, organist. Lewis Miller took a

prominent part in the Sunday-school. Some of the time as superintendent, with an able corps of teachers, among which were Hon. T. W. Skinner, Mr. and Mrs. C. B. Thompson and many others whose names do not now occur to me. Mrs. Mary Barton was the popular primary teacher. The school was large and well conducted. I well remember the class leaders, Daniel Austin (who died during my ministry), Charles Paddock, John Parsons, S. Parkhurst and Oliver C. Whitney (before mentioned). Henry Austin, H. Ballard, S. Alexander, H. Biddlecome, J. R. Drake, John Blakeslee, R. L. Nelson and S. A. Tuller were either stewards or trustees. Reverends W. W. Rundell and A. S. Nickerson were the resident superannuated preachers. Brother Rundell became a practicing Homeopathic physician and his wife also, she practicing largely among children. She was one of the able and influential women of the church. My first church wedding was in Mexico where I joined in holy matrimony, August 26, 1868, Legrange Ballard and Ida F. Peck in the M. E. Church in the presence of a large company. Perhaps I may be allowed to speak of another event, a matter of much interest to us as a family at least, i. e., among the births while we were in Mexico was that of my youngest son, Willis F., February 1, 1868, who now resides in Washington, D. C.

Before closing I will say that my relations with the then pastors of the Presbyterian and Baptist churches, Reverends McWeed and Muzzy, were most pleasant and cordial. Mrs. Roe joins me in extending kind regards to all who may attend the Centennial exercises.

From Rev. A. D. Berry, Tokyo, Japan :

This afternoon I sat down to think what I should write as my letter to the Centennial Celebration of the old home church and soon my thoughts and feelings trailed off into homesick tears. I am afraid I can write nothing but variations of the verb "I love."

No church in all the world can ever be half as dear to me as the old church at home. It was there I first heard Christ's gospel preached, there I gave my heart to him forever, there I first went to the Lord's table a little child with my mother and father, there I heard the call to preach Christ's gospel and again the call to preach it in a foreign land, and all these great momentous things for me had happened before I was ten years old, and at that time I was baptized and joined the Church, and so closely did the old home church and my Christian home—for I cannot separate the two—fasten my childhood heart to Christ's gospel that I think if all the forces of the evil one were to beat against me they could not sever my heart from that gospel, and so I owe to the old home church together with my home a debt I can never, never repay.

I wish that this heathen land had such old home churches too. That is the greatest wish I can wish for Japan, that the villages in Japan had old

home churches where every week Christ's gospel should be preached. That the men and women of Japan could hear the message of Christ's salvation from sin and Christ's comfort from sorrow as the men and women of Mexico hear it. That the homes of Japan might be sanctified and made heaven-like by the influence of a home church as the homes in Mexico are. That the children of Japan might have their hearts and lives fastened forever to the Lord Christ as mine was by the old home church. But please God, the day is coming when all this shall be true for Japan.

I am too far away to write a dispassionate letter of greeting or reminiscence. If any one of you thinks he could do it I should like to see him try it so far from home. I am sure his heart would go up in his throat just as mine does when I think of the old days and the old home church.

The church was good to me not only when I was a boy at home—but ever since you have been good to me. You have given me your prayers and your remembrance and your gifts—and when last year I came back again you opened your hearts so wide and took me back and made me feel like getting in-to heaven.

Let others give the reminiscences and sober greetings and exhortations—all I can do is to say that I am waiting to come back home again.

From Rev. E. A. Huntington, Fabius, N. Y.:

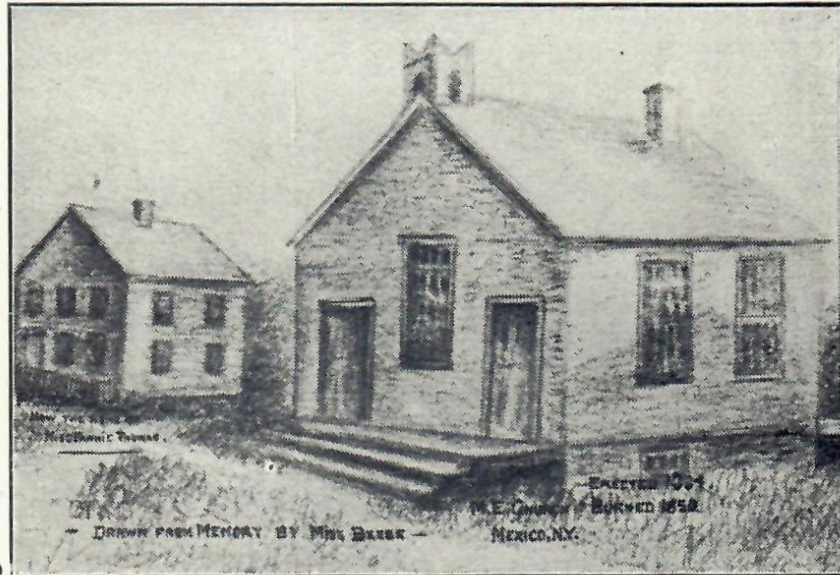
Old Mexico is still precious to us. We would enjoy a visit to Mexico, and rehearse the many reminiscences of home, church and school. Let us say to you that the name Mexico either read or pronounced gives me a peculiarly warm sensation, such as comes to the heart when one thinks of "home, sweet home." My wife and I both unite in sending to you our best and heartiest congratulations during the Centennial, and assure you that the people who celebrate the occasion may expect our prayers for the best success and the highest enjoyment possible.

From Rev. W. D. Marsh, D. D., Little Falls, N. Y.:

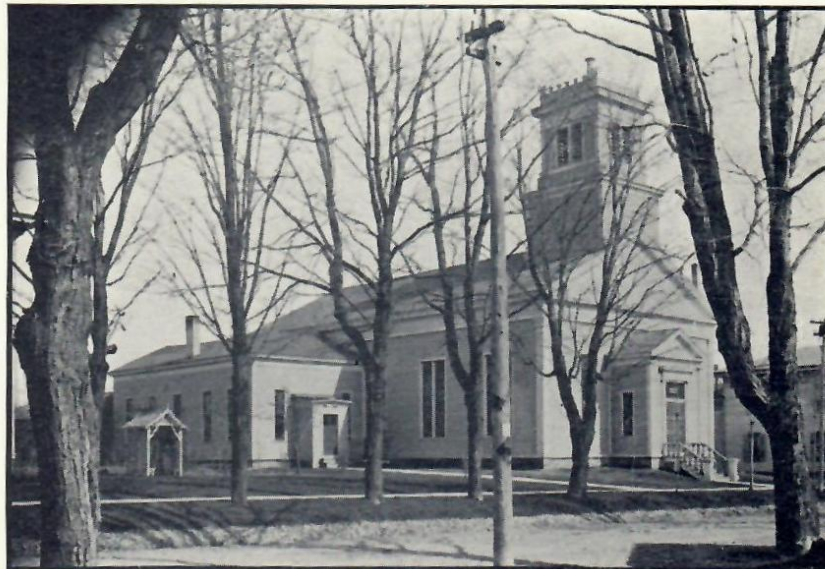
I hope your anniversary will do you worlds of good. Ours was a great uplift. Give your dear people my warmest good wishes and regards. I congratulate them on their history. Be not satisfied, but press on, would be my exhortation to them, as to all. God richly bless you all.

From Rev. H. W. Bennett, D. D., Ilion, N. Y.:

One hundred beautiful years; one hundred years of Sabbaths and Sabbath services; one hundred years of assembling worshippers of the true and living God; one hundred years of Bible study, gospel preaching, prayer and praise; one hundred years of pleading of God's promises to the penitent and faithful;



THE OLD BRICK CHURCH



THE PRESENT CHURCH

one hundred years of warning to the disobedient and unfaithful; one hundred years of sowing and reaping, of joy and sorrow, of births, marriages and burials, of trial and triumph; one hundred years of work for the Master, spiritual growth and divine leadership. One hundred years is a long time. How much it all means. How many souls are now in Heaven because the Methodist Episcopal Church was planted here a century ago? How many penitents have bowed at this altar, how many shouts of victory have gone up into the ears of the blessed Redeemer? How many times have angels rejoiced over souls born again through the efforts of faithful pastors and godly men and women of this church? At this altar for one hundred years have knelt, "those who truly and earnestly repented of their sins and were in love and fellowship with their neighbors," and received the holy communion from the hands of devoted and self-sacrificing pastors. How many here with sad and broken hearts have taken a last farewell of dear and departed friends? What a host of Sabbath-school teachers and scholars would there be, could we summon them all present today.

From Rev. M. M. Parkhurst, D. D., Evanston, Ill. :

I began to attend the M. E. Church in Mexico in November, 1848, sixty years ago; the church stood on Main Street; a brother, Lewis Whitcomb, was pastor, if I mistake not. I was converted in 1851 in the village hall, while the present church was in process of construction. I was then an apprentice in A. & W. Penfield's carriage works, the old shop stood across the street from the present building. At that time A. & W. Penfield's works were the largest in Oswego County, they employed about twenty men and sold fine carriages, coaches and sleighs, from Rochester to Utica and made Mexico famous, the nearest railroad stations were at Syracuse and Rome.

The Plank Road was built from Oswego to Rome and five or six four-horse coaches were daily driven at fearful speed each way, changing horses every ten miles. The building of the railroad from Oswego to Syracuse spoiled the coach business for A. & W. Penfield.

Sixty years ago fully one-half of the members of the Methodist Church in Mexico lived on farms distant from the village, from one to four miles. After service long lines of vehicles loaded with families could be seen driving out on all the main roads.

My first license as a preacher was given me in 1854, Almon Chapin, pastor. I left Mexico in 1856 for New England and have known little of the history of the church since that date. The Rev. Ebenezer Arnold was my spiritual father and had much to do with shaping my work for life, in many things he was quite up to the present times, especially in Bible exposition. I have the greatest possible reason to love the old M. E. Church in Mexico.

From C. P. Lyford, Boston, Mass.

I would be glad if any of my old friends who hold me in kind remembrance, would believe that the dearest chapter in my life's history is that covered by the three years I spent among them in Mexico.

It may be pleasing to such friends if I add that I am trying to live and walk with God and have a comforting assurance of His overwhelming mercy and infinite love.

I will mail you the photograph asked for tomorrow. It was taken on my seventieth birthday, April 22nd last. I would be glad if you would convey my dearest and best regards to any who hold me in remembrance.

From O. A. Barton, Valley City, N. D. :

I am in receipt of Centennial Program, also invitation. Kindly bear my most hearty congratulations to the dear friends of old Mexico. The old church and kind friends there recall pleasant memories of my boyhood days and I cherish many fond recollections of those early days, where some eighteen or nineteen years ago the light and the love of a Living and Personal Saviour, first came to me and has been with me all these years in my wanderings in direct proportion to my willingness to receive and reflect that light.

May God continue his blessings upon the people of old Mexico, is the prayer of one of her boys.

From Mrs. Sarah E. Slawson, Birmingham, Ala. :

I have just received an invitation to the Centennial to be held in Mexico next month. I regret that it will be impossible for me to attend. Should like so much to meet the dear old friends and hear the voices of some of our pastors, Brother Guile in particular, but I am too far away. Rest assured my heart will be there and I hope and pray that great good may result from the meeting.

From Mrs. Florence Smith Wycherley, New York, N. Y. :

The passing years have taken me to many places and into several churches, but I am devoutly thankful that the years of childhood were spent in Mexico, and that the beginning of my church life was in a church which had the right religious tone and which was truly a church home. It is a pleasure to recall the services attended during those childhood days, some of the good old saints made a lasting impression. The influences of the Sunday-school have meant much all during life, thanks to the faithful teachers. Whatever has been at all worthy in life is to a large extent traceable to the early church training.

All hail Methodism in Mexico! You have done a great work, "may you be prospered exceedingly abundant above all you ask or think" in the future.

From Mrs. Lida M. Robertson, Parish, N. Y.:

Perhaps you do not know that the Mexico Methodist Church is my first church home. I united with the church there under Rev. M. D. Kinney's pastorate, when I was a student in the dear old academy. Were it not for the restrictions of my deafness I should gladly accept the invitation to the Centennial. As it is I am sure to be with you in spirit, if not in body.

From Horatio C. Plumley, Fargo, N. D.:

There is nothing that would give me greater pleasure than to accept your invitation and have a brief talk concerning the eleven years I spent in your beautiful village. I remember the long rehearsals of "Queen Esther" and other cantatas put on by Mr. Miller, and Leander Tuller and myself acting the "supes" on these occasions, and the many other very pleasant instances connected with the old church and its membership. It is now nearly twenty-eight years since I left Mexico and I always thoroughly enjoy the visits which I am able to make, but they are all cut too short.

From C. H. Biddlecom, Lakeview, Mich.:

May you have a rich feast and the dear old church be cheered and strengthened in the home-coming of her sons and daughters. God bless His own in Mexico. How good it is to feel ourselves the Bride of the Heavenly Bridegroom. He means His church to be without "spot or wrinkle or any such thing."

From Mrs. George Mansfield, Bergen, N. Y.:

I have many pleasant memories of my old home at Mexico. Wish it could have been so I could have attended as I would have liked to have met all the old friends I used to know. Trust you will have a pleasant and profitable time and may you all live to enjoy many such occasions.

From Pierson D. Briggs, Cleveland, Ohio:

I joined the old church on Main Street about fifty-eight years ago and passed fried cakes and lemonade at the raising of the frame work of the present church.

From Mrs. Helen Severance Pritchard, Orange, Mass.:

I wish to extend congratulations to the church for its growth and prosperity of which I hear indirectly. May God give you his richest blessing. You may be sure that though I cannot be with you in person I shall be in thought.

From Mrs. Nellie Tuller Chilcott, Salt Lake, Utah :

I regret very much that distance prevents my celebrating the Centennial Celebration of the dear old church in Mexico, N. Y. Indeed it makes me quite homesick, I want to go so much, not only to see the church, but the many true and faithful friends that will meet there at that time. Oh ! It will be glorious, and I will think of you often. I wish you success in your great undertaking, and prosperity, and a wonderful outpouring of saving grace upon the people of the home church of my childhood.

List of Archives and Photographs

Reported by W. A. Robbins

The following archives and photographs were on exhibition in the chapel during the Centennial :

Daguerreotypes

Mr. and Mrs. Lewis Miller and daughter, Ella, 1858.

Minerva Ames' family: Orson, Emeline, Harlow, George, Cheney, Edwin, Harriet, Leonard, Minerva, Henry.

Mr. and Mrs. C. B. Thomson.

Jane A. Crosier, wife of Horace S. Kenyon, mother of Mrs. Ella Sampson.

Juliet Parker, at the age of 18, and Eunice Duell, at the age of 21; both joined the church at the above ages. Mrs. Duell is still living at the age of 92.

Job Sherman.

Orrin Whitney and wife (Emeline Ames) and son, Homer.

Alice and John Wickware.

Mrs. Leander Tuller and youngest child of Rev. J. H. Lamb.

Laura Barnes, first wife of Rev. J. H. Lamb.

Roderick and Mary Orvis. Mary Orvis was the third one to play the melodeon after its introduction in the church. She was very apt in reading music. It is said of her, "she could play anything the choir could sing." She was only 13 years of age when she began playing for the choir.

Mrs. Lydia Lamb, mother of Rev. J. H. Lamb, taken in her 67th year.

Mrs. Uretta Arnold. She was a devoted member of this church. She walked many times to church from her home near Arthur after she was 80 years of age.

Photographs

Mr. and Mrs. Minor Calkins.

Mr. and Mrs. Abram Hadley.

Mr. and Mrs. Edson Goit.

Mr. and Mrs. Oliver Aldrich and Alzina Aldrich, members of the North Sunday class.

Ebenezer Whitney.

Mr. and Mrs. Peleg Davis. Mr. Davis was trustee in 1834.

Mrs. Patty (Tuller) Sweetland.

Mr. and Mrs. Fitch Fennell, members of the North Sunday class.

Mr. and Mrs. Holland Wilder. Mr. Wilder was sexton of the old brick church at the time it burned in 1850. He gave the first alarm of the fire; he shouted "fire" so loud his voice was heard and recognized on Pulaski Hill, from his home on Washington Street. He was a member of the choir and played a bass viol, the first and for many years the only instrument of music used by them.

Mr. and Mrs. James Bard, father and mother of James and Henry Bard.

Daughters of John and Alice Wickware: Mary (Wickware) Tuller, Margaret (Wickware) Paddock, Catherine (Wickware) Sampson, Philena (Wickware) Ketchum, Polina (Wickware) Jones, Jane (Wickware) Butterfield, Ann (Wickware) Henry, Eliza (Wickware) Webb, Maria (Wickware) Whitney, Melita (Wickware) Valentine.

Miss Maria Butler, the teacher in a select school in this village for about 40 years. Many of her earlier pupils lived to have their children and grandchildren go to school to her.

Clara (Sprague) Whitney, born 1828; experienced religion 1844; joined this church when they worshipped in the old brick church; married Addison Whitney in 1855; in 1865 took up evangelistic work and worked faithfully for her Master until her death in 1907.

Elizabeth Austin, female superintendent of the Sunday-school several years.

Mrs. Harrington.

Mr. and Mrs. Lewis H. Sayles.

Mr. and Mrs. Mark Smith.

Kingsley Smith.

Eldad Smith, trustee for many years, also one of the managers of the Sunday-school.

Edwin Huntington, trustee for many years; active in Sunday-school.

Mr. and Mrs. Julius Stebbins.

Mrs. Sarah Green.

Riley O. Whitney, grandson of Minerva Ames; his wife, Ruth.

Leonard Ames Whitney, great grandson of Minerva Ames; his sons, Ernest and Rich Whitney, great, great grandsons of Minerva Ames.

Mrs. Sarah (Clark) Plumley, mother of Hon. Horatio Clark Plumley of Fargo, N. D., and Mrs. Benjamin Denton of Oswego.

Mr. and Mrs. Edwin Crosier, father and mother of Miss Carrie Crosier. Mr. Crosier was librarian and treasurer of the Sunday-school, 1855-1856. He died in the army at the time of the Civil War.

James Crosier, brother of Edwin.

"Grandma" Orcutt.

Olive (Densmore) Hendricks, female superintendent of Sunday-school in 1837.

Mary (Densmore) Donovan.

Justin Curtiss, of Oswego.

Hiram Backus, father of Henry G. Backus.

Miss Huldah Clark.

Mr. and Mrs. Rueben Pierce.

Mr. and Mrs. Hiram Cole.

Daniel Parker, father of Rev. Dennison Parker and Mrs. Eunice Duell.

Mr. and Mrs. Henry L. Barton, active workers in Sunday-school in years of health. Mr. Barton was a trustee.

C. B. Thomson, a Sunday-school teacher several years and superintendent in 1865.

Mrs. Parker, aunt of Fred L. Kellogg.

Horace B. Whitney, many years a class leader.

Mr. and Mrs. Harvey Biddlecom.

Mr. and Mrs. Robert L. Nelson.

Mr. and Mrs. Howard. Mrs. Howard was a daughter of Hiram Benedict.

Mrs. Maria Snell.

Mr. and Mrs. Cheney Whitney

A few faces were given of persons who were members of the choir at different times: Lewis Miller, leader for 26 years, Mr. and Mrs. P. Sandhovel, Mr. and Mrs. Orlando Ball, Mrs. Cordelia Barber, Mrs. Marrietta (Biddlecom) Johnson, Mrs. Mary Ann (Babcock) Putnam, Mrs. Marrietta (Benedict) Smith, Mr. and Mrs. John R. French, Mrs. Ida (Penfield) Walton, Mrs. Seabury Tuller, Mrs. Augusta Peck, Mrs. Mary (Whitney) Bowne, Mrs. Ella (Whitney) Norton.

Mrs. Seabury Tuller who died at her home in Syracuse, October 4, 1908. On her 24th birthday she was married to Seabury Tuller; they resided in Mexico 22 years, moving from here to Syracuse.

Mrs. William Gainor.

Mr. and Mrs. Isaac Edick.

Mr. and Mrs. Lawrence Stevens.

"Aunt Dotha" Bennett.

Harriet (Whitney) Miller, wife of Lewis Miller, a faithful church worker.

" 'Twas a woman who led with kind, tender hand
The children and youth in a Sunday-school band,
Whose heart is warm and filled with care
For the homeless and friendless everywhere.
'Twas a woman whom Christ in tenderest tone,
As she walked in the dewy garden alone,
Sent on a mission good news to tell,
And she has told the story and told it well."

Mr. and Mrs. Hiram Benedict. Mr. Benedict as exhorter held meetings outside the village, at Lamb's Corners, Kenyon Schoolhouse, Dugway, New Haven Tollgate and Red Mills. Reverends M. M. Parkhurst and Samuel Brown were among the young men he took to assist in these meetings.

Lewis Benedict.

Mr. and Mrs. Alonzo Benedict. Mr. Benedict was sexton several years.

Mrs. Eliza Hungerford.

Miss Emma Beebe. Miss Beebe sketched from memory the drawing of the old brick church ; for a time she sang in the choir.

Mrs. Sophia (Washburn) Lambie Sweetland.

Solomon L. Alexander, trustee and class leader.

Dr. Clark D. Snell, a trustee and clerk of the board for several years. After the old brick church burned, he bought the site and parsonage, now the home of Miss Fanny Thomas.

Church decorated for Christmas in 1871.

New pipe organ, at the time of the first recital, 1877.

Henry C. Peck, an able and wise counselor. He served his church in every capacity.

" I cannot say, and will not say
That he is dead. He's just away,
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming, how very fair
It needs must be, since he lingers there."

Mr. and Mrs. Harlow Ames.

Miss Lucy Mitchel, female superintendent of Sunday-school, 1845.

Nelson Davis and wife, Harriet Davis.

Mrs. Artemesia Menter.

Mrs. Martha Holmes.

Barbary Heck and autobiography.

Mrs. Daniel Austin and daughter, Sophia, aunt and cousin of Daniel H. Austin.

John and Delia Blakeslee. Mrs. Blakeslee was assistant superintendent of Sunday-school in 1854.

Mr. and Mrs. Oliver C. Whitney. Mr. Whitney was trustee many years, also treasurer of the Board of Trustees.

Mrs. William Hungerford.

Mr. and Mrs. Alexander Virgil. Mr. Virgil was trustee many years.

Mrs. Frank (Brown) Irish.



THE CHURCH INTERIOR, CHRISTMAS 1871



THE CHURCH INTERIOR, OCTOBER 1908

Mrs. Hewitt, wife of Rev. J. T. Hewitt, a former pastor of this church. The mother of Mrs. H. W. Cook. She was prominent as a teacher. She taught in Mexico Academy and Falley Seminary.

Mr. and Mrs. Daniel Smith. Mr. Smith was a trustee some time.

Mr. and Mrs. Sadius Ball. Mrs. Ball was one of the tract distributors in Sunday-school, 1845.

Mr. and Mrs. Homer Ballard.

Charles Paddock, many years a class leader.

Mrs. Abby (Paddock) Wright.

Mr. and Mrs. William Penfield. Mr. Penfield was sexton for a time.

Mrs. Eliza (Wickware) Webb, Denver, Colorado. She is 97 years of age and blind.

Sunday-school class of Mrs. Orlando Ball, 1869; Mary Myers, Ida Penfield, Lydia Clothier, Mrs. Ball, teacher, Huldah Morehouse, Nettie Mains, Mary Knight, Minnie Clothier, Nellie Brewster, Florence Morehouse.

Mr. and Mrs. Benjamin Midlam, and love feast ticket, 1848.

Ranslo L. Alfred, trustee and clerk of board for many years. Mr. Alfred was eighty years of age at the time of his death. He used to relate that when he was four years of age one Sunday afternoon he ran away from home to the red schoolhouse that stood a short distance from his home. Upon his return home his mother asked where he had been; he answered, "To meeting, it was such a good meeting." His mother asked what they did there; he said, "They sung and talked and prayed, it was such a good meeting, it was all glory, glory hallelujah." He used to say he was a Methodist from that day; his parents were devoted and consistent members of the Presbyterian Church.

Mr. Simeon Parkhurst, class leader and steward.

Mrs. Simeon Parkhurst.

Mrs. Hannah (Parkhurst) Griffeth, wife of C. L. Griffeth.

Electa Parkhurst.

Stebbins R. Orvis, leader of the choir for 24 years.

Franklin Washburn, class leader and steward.

Mrs. Clara Washburn, Mrs. Addie Washburn, wives of Franklin Washburn.

Mr. and Mrs. Lewis Tubbs.

Frank Tubbs, at one time missionary to Mexico and Argentine.

Elvie Tubbs, daughter of Mr. and Mrs. L. Tubbs.

Mr. and Mrs. Hagaman, members of the North Sunday class, father and mother of Mrs. Lucretia Walton.

Photograph of the Oswego County Praying Association.

Mr. and Mrs. Wheeler Brown.

"Grandma" (Mrs. John) Wickware.

Mrs. Emeline Whitney, daughter of Minerva Ames.

"Aunt" Mary Brown.

Mrs. Eunice Duell and Philip J. Clark. Mrs. Duell is the eldest member of the W. F. M. Society, age 92. Her great grandson, Philip Jay, is the youngest member of the "Little Light Bearers," age three weeks.

Mr. and Mrs. Nehemiah P. Webb. Mr. Webb was trustee in 1849.

Mr. and Mrs. Benjamin Gregory.

Mr. and Mrs. Daniel Landers. Mr. Landers was trustee for many years and president of the board.

Mrs. Parmelia Green. Joined the church in 1847; mother of Mrs. Jane P. Webb.

Rev. and Mrs. Henry Kilty. Mr. Kilty was leader of the choir about 1846-47, afterward Methodist minister in Canada for 32 years.

Mr. and Mrs. John Berry, father and mother of our missionary, Arthur D. Berry.

Arthur D. Berry, our foreign missionary.

Mr. and Mrs. Josiah Averill.

Mr. and Mrs. Henry Austin. Mr. Austin was trustee many years.

Mr. and Mrs. Simon Tuller. Mr. Tuller was trustee many years.

Mr. and Mrs. John Parsons, faithful members of this church. Mr. Parsons was trustee, steward and class leader.

Children of Mr. and Mrs. Simon Tuller: Charlotte Waugh, Jane Pruyne, Antle Tuller, Nellie Chilcott, Gardner Tuller, Patty Sweetland and Hester Clinton.

Mr. and Mrs. Rawson Butler. Mr. Butler was a merchant in the early days of this village, and postmaster for many years.

Sunday-school class of Mrs. T. W. Skinner: George G. Tubbs, E. E. Treadwell, J. E. Salsbury, E. E. Rulison, Charles Severance, Will Flint, C. H. Biddlecom, ——— Wilcox, Fred Pettit, Charles H. Walton, Arthur Nelson.

Mrs. C. P. Lyford.

Henry Ames, the last of Minerva Ames' family; died 1907.

Fanny Wilder's Sunday-school class: Ella Hungerford, Hattie Howard, Laura Whitney, Carrie Crosier, Emma Pearson, Irene Hungerford, Hattie Sweetland, Fanny Wilder, Cora Howard and Della Miller.

Mrs. C. B. Thomson.

Miss Cora Wilder, now the wife of Rev. C. H. Walton, as Queen and Miss Mary Peck, now Mrs. Wilson, and Anna Irish, as attendants in Oratorio.

Our eldest living members, Mr. Leander Tuller, Mrs. Augusta Peck and Mrs. Eunice Duell.

Also a large collection of photographs of former pastors, presiding elders, and ministers sent out from this church. (The list is given elsewhere.)

Archives

Class book, No. 12. This class was sometimes known as the North Sunday class, 1839 to 1863. Leaders, Sardius Kenyon, Simon Tuller, Starr Clark, Daniel Austin.

Rewards of merit given by Miss Butler in her school; the painted cards are of her handiwork.

Certificate of admission in Sunday-school, August 14, 1856. J. Penfield, pastor. P. Sandhovel, superintendent.

Four copies of the Mexico Independent in the first year of its publication, 1861.

Receipts for rent of parsonage, September, 1855, from James Lam.

Deed of Slip to Henry C. Peck, April 2, 1852, from Orrin Whitney, G. C. Forsyth, Ebenezer Calkins, Henry Austin and John Bennett, trustees of the First Methodist Episcopal Society, Mexicoville

Punch bowl, brought from the West Indies one hundred and fifty years ago by a sea captain.

Specimen of cut glass of one hundred years ago.

Hautboy, one hundred or more years old.

Pitch pipe, used by a singing master and leader of choir, one hundred and twenty-five years old.

Lights of the last century—the tallow candle, the whale or sperm oil lamp, the fluid lamp. These lamps were used without chimneys, then came the kerosene lamp; last the electric light.

Samplers, three in number, on each are delineated the alphabet, and on one the Lord's Prayer, on another an epitaph.

Silver teapot, brought from Ireland, one hundred and fifty years old.

Snuff box, one hundred years old.

Two plates, over one hundred years old.

Spool stand, in use from 1829.

Pair of breeches worn by Col. Sherman Hosmer at his wedding, 1815.

Sword taken from a British officer in War of 1812 by Solomon Peck.

Pistol, one hundred years old.

Powder flask, 1812.

Cartridge box and cap box, used in the Civil War.

Horse pistol, used in the Revolutionary War.

Thibet shawl, one hundred and forty years old.

Candle molds, seventy-five years old.

Bench, used by infant class, Mrs. Henry Barton, teacher.

Tea cannister of Minerva Ames.

Invoice of furniture in parsonage, 1862.

Lease of parsonage on Railroad Street (then Center Street) for 1853, consideration, \$70, from William Gilbert, Jr., to N. P. Webb, Orrin Whitney, Simon Tuller, D. D. Landers, John W. Tiffany, Henry C. Peck and Ebenezer Calkins, trustees of this church.

Clock that began its career in the store of Stitt & Butler in this village more than sixty years ago and later was in the store of Rawson Butler when he was postmaster during the civil war. It counted off the hours for the appearing of the old stage coach to the eager waiters for "the news." If it could talk what anecdotes of the past it might relate to us.

Saddle bag, placed back of a saddle on a horse's back, used by itinerant preacher, eighty and one hundred years ago.

Tin lantern of 1828.

Love feast tickets, 1847.

Lantern of glass sides, sixty years old.

Slippers worn by a bride, one hundred and fifty years ago.

Rocking chair, more than one hundred years old.

Rocking chair, one hundred and fifty years old.

Cup and saucer and plate, eighty-five years old.

Comb, fifty years old.

Child's playthings, one hundred years old.

Pulpit, lamp stands and kneeling stool used in this church, fifty years ago.

Diary and notes of sermons that belonged to Rev. J. H. Lamb; his credentials; was licensed to exhort 1837-9-40; his ordination parchments, deacon, 1843; elder, 1845.

Brass candle sticks in use seventy-five years ago.

Carpet bag used seventy-five to one hundred years ago.

Pair of shoemaker's lasts used by Charles Paddock, seventy-five years ago.

Homemade linen stand spread, one hundred and fifteen years old.

Baby's hood, over one hundred years old.

Specimen of needle work by Mrs. Eunice Duell when she was eleven years of age. She is now ninety-two years of age.

Several specimens of fine needle work of sixty to one hundred years ago.

Bench from the "Amen" corner.

Foot stove, used in church one hundred years ago.

Foot stool and chair of Minerva Ames. Chair probably used at the first communion.

The first bass viol, and the first musical instrument used by the choir of this church, owned and played by Mr. Holland Wilder; now owned by a grandson.

Books

Hymn book owned by Rev. Dr. Rundell ; always carried by him in his vest pocket.

Hymn book published in 1826.

Book of Union Questions, used in Sunday-school in 1834.

Constitution of the United States, Constitution of the State of Massachusetts, and Washington's Farewell Address, published in 1805.

Singing book, eighty years old.

History and origin of the missionary societies ; eighty-four years old.

"Daboll's Arithmetic," published in 1799.

"Wesley's Notes on New Testament," published 1806.

"Precaution," a novel in two volumes, published in 1820.

"Bingham's Reader," published in 1816.

"Webster's Reader," published in 1794.

"Life of Washington," in three volumes, published in 1804.

Self-interpreting Bible, published in 1806.

From Old Records

To save the parsonage, now the home of Miss Fanny Thomas, at the time the old church burned, a line was formed from the parsonage to Black Creek, of men on one side and women on the other, the women passing the empty buckets down to the creek and the men passing them back full of water which was poured into the tank of a little hand fire engine made by a young man of this town, Salem Beebe, and worked under his direction at this fire. This was the first fire engine to be used in this village.

COMMITTEE OF ORDER

Motioned that a committee of eight, called a Committee of Order, be nominated by the Chair, when the following names were nominated: Holland Wilder, John W. Tiffany, John Bennett, William Penfield, G. C. Forsyth, Henry Austin, H. C. Peck and Marland Newell. Motioned that the Society will sustain the committee in keeping good order at all regular meetings.

September 2, 1852

E. ARNOLD, Chairman

M. NEWELL, Secretary

On January 11, 1853, the following were added to the Committee of Order: Simon Tuller, Samuel Widger and William Gilbert.

January 12, 1847

At the annual meeting of the Society it was moved, seconded and carried, that the trustees purchase three plates, for the purpose of taking collections on.

J. SAWYER, Chairman
C. D. SNELL, Secretary

Mexico, N. Y., January 15, 1844

Resolved that men and women sit where they please.

E. CALKINS, Chairman
J. BENNETT, Secretary

January 27, 1840

At a meeting of the trustees of the M. E. Society, motioned and voted that Simon Tuller and Lyman B. Lord, be the men to take the charge of funeral processions, also that Solomon Peck and Henry Austin be the men to keep order in the meeting-house and to seat the congregation and strangers. Motioned and voted, that George A. Campbell be the man to build fires in the meeting-house and to sweep the same and shovel the snow off the steps for the sum of ten dollars a year. Trustees present: S. Peck, O. C. Whitney, H. Austin, L. B. Lord, A. P. Ross and R. L. Alfred.

SOLOMON PECK, Chairman
RANSLO L. ALFRED, Clerk

We believe that this church has not done much quarreling, and that as a rule it has been loyal to its pastors. If there has been an exception it was in the case of one who was constitutionally and conscientiously a disturber, it appears he had some reason for fault finding, for on the morning of the last Sunday before Conference, his salary had not been paid. At the beginning of his sermon he announced it as his last, when a young woman not given to churchly responses, voiced forth a loud "Amen." When he sat down after reviewing his "pastorate," an official member, Mr. Simon Tuller, arose and also gave a review. The minister rising to interrupt, Mr. Tuller with an authoritative gesture commanded, "Sit down, we have heard you, now you must hear us;" the clergyman sat down. Mr. Tuller turned to the congregation, "Brethren, if we pay a poor preacher, Conference will send us a good one. I have lately lost a cow, I sold the hide for five dollars, I will give that five dollars and five more toward the payment of this debt, what will you give?" The sum was quickly raised, and in less than half an hour the congregation went out of the

church without waiting for the benediction.

This same minister was very set in his ideas that the furnishings of the house of the Lord should be plain and unpretentious, and when a good sister wished to remove the chairs and place a sofa in the pulpit, the objections of this preacher were strong and decided. But when we tell you the good sister was the wife of Rev. Dr. Rundell, called by many here at this time, "Auntie Rundell," you may guess the sofa became part of the furnishings of the pulpit, as she generally with her ready wit and tact carried her point, in whatever she undertook.

Meeting of the male members of the M. E. Society or Church in Mexico convened at the meeting-house, October 4, 1839, motioned that the Society proceed to build a parsonage house. Carried. Motioned and carried that there be a committee of three appointed to circulate the subscription. Motioned and carried that Daniel Smith, D. D. Landers and Simon Tuller constitute the above named committee.

October 15, 1839

At a meeting of the M. E. Society of Mexicoville, A. P. Ross was chosen chairman, and voted that the parsonage be built on the Society lot.

E. CALKINS, Clerk

April 15, 1840

At a meeting of the trustees of the M. E. Society of Mexicoville, Henry Austin, Orrin Whitney, Ranslo L. Alfred, were chosen building committee to build a parsonage house. Trustees present: Lyman B. Lord, Oliver C. Whitney, Orrin Whitney, Henry Austin, Solomon Peck, A. P. Ross, Ranslo Alfred.

SOLOMON PECK, Chairman
RANSLO ALFRED, Clerk

List of Out of Town Guests

Mrs. Lydia E. McKindley, Fairport
Lewis H. Sayles, Syracuse
Mrs. Lewis H. Sayles, Syracuse
Mrs. M. M. Howard, Rochester
Mrs. D. C. Morse, Harvey, Ill.
Miss Lizzie E. Berry, Vermillion
Mr. and Mrs. L. W. Robinson, Battle Creek, Mich.
Mr. and Mrs. A. W. Green, Chicago, Ill.
Mr. and Mrs. C. E. Heaton, Baldwinsville
C. P. Griffeth and wife, Rochester
May Virgil, Fernwood
Miss Frances Guile, New Haven
Mrs. A. A. Russel, Port Ontario
Mrs. E. S. Brown, Fulton
Mrs. Mary E. Smith, New York
Mrs. W. G. Wilson, Shortsville
Rev. and Mrs. C. H. Guile, Pulaski
Mrs. Helen M. Fassett, New York
Rich D. Whitney, Syracuse University
H. C. Beals, Fulton
Mrs. Helen Wellwood, South Mexico
Mrs. Alice Berry Pierce, Altmar
George E. Thorpe, Syracuse
Rev. Stephen S. Cobb, Brandon, Vt.
Mrs. Mary Peck Wilson, Middletown
Mrs. W. R. Cobb, Brandon, Vt.
Miss Elvira Whitney, Rome
Rev. and Mrs. George Wood, Cleveland
Mrs. Sarah A. James, Phoenix
Mrs. Cora Wilder Walton, Utica
Rev. C. H. Walton, Utica
Miss Mary T. Griffeth, Rochester
Mrs. Coley Chadwick, Hudson
Charles L. Griffeth, Rochester
Miss Grace A. Clements, Westernville



THE OFFICIAL BOARD

Standing, from left to right—S. J. Hogoboom, W. A. Robbins, F. N. Lowell, Dr. L. D. Pulsifer, Robert Aird, Capt. E. L. Huntington, W. J. Ure, F. L. Kellogg, David Hardy, D. H. Austin, H. W. Cook, Rev. G. F. Shepherd, G. H. Wilson, Frank Rose, S. J. Oxner.

Sitting, from left to right—Frank Henderson, A. A. Curtis, Martin Hess, John Berry, S. J. Ramsey, Alfred Hollister, W. E. Jordan, Mrs. Mary Sweetland, L. G. Ballard, Mrs. Carrie Sherman, C. E. Hare, A. C. Whitney, C. A. Peck, L. J. Clark, E. E. Hollister.

Mrs. Mary A. Hoose, Syracuse
Archie Holmes, Liverpool
Mrs. Laura Holmes, Liverpool
E. W. Berry, Vermillion
Rev. Harlow C. Skeel, Ilion
Mrs. Loren H. Miller, Rome
Miss Gladys Hollis, Ilion
Rev. and Mrs. A. C. Danforth, Adams
Mrs. C. P. Whipple, Binghamton
C. P. Whipple, Binghamton
Rev. M. D. Sill, Malone
Ella M. Sill, Malone
Burton M. Sill, Malone
Mrs. Hulda Morehouse Walton, Syracuse
Mrs. Addie Manwarring, Texas
John J. Cobb, Syracuse
Mrs. Viola A. Cobb, Syracuse
Mrs. Jennie M. Barton, Wellwood
Miss Hattie V. Tyler, Fernwood
Mrs. Jennie M. Howard, Wellwood
Mrs. A. Cropsey, Buffalo
Mrs. W. H. Goodier, Clayville
Mrs. C. L. Goodsell, Fernwood
Mrs. Maria Goodsell, Sauquoit
Mrs. Sarah M. Hutchins
Mrs. Esther B. Steele, Elmira
Mrs. L. H. Seamens, Oswego
Mrs. Frank H. Wilder, Watertown
Mrs. Hattie Brown, Clifford
Miss Lee Anna M. Dorr, Watertown
Mrs. Ella Miller Whitney, Pulaski
J. B. Stone, Auburn
Mrs. Lizzie Skinner Stone, Auburn
Mrs. Carrie B. Collins, Chaumont
William R. Collins, Chaumont
Miss Margery C. Collins, Chaumont
W. M. Cornell, Adams
Allen T. Cook, Syracuse University
Orla J. Whitney, Oswego
Mrs. Orla J. Whitney, Oswego
Mr. and Mrs. John Fish, Fernwood

Miss Lena Trobridge, Oswego
Mrs. Adell Miller Rulison, Amsterdam
Miss Hattie E. Sweetland, Oswego
Miss Charlotte Stone, Auburn
J. Manwarring
I. W. Bushnell, Fernwood
Bishop J. M. Thoburn, Meadville, Pa.
Dr. A. C. Taylor, Baldwinsville
R. Cameron Whitney, Oswego
Miss Nellie B. Richardson, Syracuse
Rev. Thomas B. Shepherd, Oswego
Mr. and Mrs. S. M. Coon, Oswego
Mrs. Esther Ramsey, Texas
Mrs. John Richards, Fulton
Miss Grace C. Markham, Syracuse
F. E. Sweetland, Oswego
Mrs. R. A. Ward, Oswego
Mrs. Ella Aldrich Nelson, Battle Creek, Mich.
Rev. C. F. Miller, New Haven
Mrs. Amy Ure, Vermillion
Rev. and Mrs. W. H. Hall, Dugway
Mrs. Leroy Johnson, New Haven
Mrs. H. Cross, New Haven
John Cross, New Haven
Mrs. Florence Taylor Downes, New Haven
Mrs. F. E. Sweetland, Oswego
Mrs. C. L. DeFriend, Black River
Mr. and Mrs. R. O. Whitney, Fernwood
Mrs. A. J. Vorce, Texas
Miss Mate C. Ball, Texas
Hayden A. Patten, Syracuse
Mrs. H. A. Patten, Syracuse
F. G. Patten, Syracuse
Prof. H. A. Peck, Syracuse
Mr. and Mrs. F. A. Willis, Fernwood
Cleveland Abbe, Washington, D. C.
Mrs. Frances Jones, Pulaski
F. Dudley Corse, Sandy Creek
Spencer Corse, Sandy Creek
Mrs. F. D. Whitney, New Haven
Mrs. B. S. Parmeter, Texas

Mrs. Milinda Everts Stowell, Oswego
Mr. and Mrs. Herbert L. Miller, Parish
Miss Clara H. Miller, Parish
Lewis Ford Miller, Parish
Mrs. William Rickard
Rev. and Mrs. L. L. Davey, Scriba

The Centennial Poem

By Mrs. William A. Robbins

A Century! One hundred years,
Oh, who can take it in,
Midst this world's hurrying motion and its continuous din.
One hundred years, a century,
And we, weak, wavering mortals,
Are standing at the portals
Of another century, a hundred years,
With its load of joys and fears.
Old Father Time he does not wait
But on and on, and with flying gait,
He takes us through the years.
With hushed and 'bated breath, our lips breath forth,
One Thousand Eight Hundred and Eight.
Surely the hours have been counted,
Till now they reach, One Thousand Nine Hundred and Eight.
"Lord, God of our fathers," help us now
While we celebrate.
Oh, to bring back those faces,
In their dear familiar places,
Of the days of long ago.
Some have left us for homes
That this fair earth can give,
Some have left us, in their Heavenly Home to live.
Father, son, and brother, mother, sweetheart, wife,
They have filled their own appointment,
In the allotted walk of life.
Our fathers worshipped on this ground,
And we have Hope's consolation found.
These altar fires burned big and bright,
And worshippers here gained far insight
Into what makes us trusty and true
For the work the Father appoints to do.
Upon Eighteen Hundred and Eight
Our thought must pause and wait;
In a room of small proportion, in our village fair to see,
Round a sacramental stand
Knelt eight people, a small band,
"Before Thy mercy seat, O Lord,
To ask the knowledge of thy word."
From that Great Heart of Love
Came the answer down from above,

Where a few are met in my name,
With purpose ever the same,
Honored shall be that band,
In this or any land ;
Their devotion, earnest and true,
Shall shine the long years through,
And ring out a welcome, hearty and grand.
This eventful time, to this waiting band,
Our Father, we know for what we wait
At this time, of Nineteen Hundred and Eight.
The same might be said of that small band
Who waited courageously thy command.
If to us our work is made plain and clear,
May we with reverence draw very near
And touching the hem of Thy garment pure,
Wait thy benediction swift and sure.
That little band of eight
Were very much alive
To the needs of the generations to come,
That they should have a fixed church home,
And from their purpose, and zealous prayer
We, today reap the benefit of their care.
'Mid fields where others sowed, in hardship, toil and pain,
It is ours, to gather harvests, of rich and ripened grain.
The "why" of this is not for mortals to explain,
God is His own interpreter,
Only He can make it plain.
As we stand at the threshold
Of the century yet to come,
It is ours to extend a welcome to this, our church and home,
Casting bread upon the waters,
Doing it with generous hand,
Giving measure full and brimming,
Heeding well our Lord's command,
Reaching out a hand of greeting
To the weak ones and the low,
Gathering in rich fruitage
For the church at Mexico.
May we feel that we are guided
By a strong unerring hand,
'Till we reach the shores celestial,
In that upper better land.

History of Mexico Methodism

By Mrs. Mattie E. Baker

1808—1908

IT is fitting that in October we celebrate the one hundredth year of Methodism of this church. The first Methodist sermon preached in America was in October, 1766, one hundred and forty-two years ago, by Philip Embury in New York City to a congregation of five: his wife, Paul and Barbara Heck, John Lawrence, and Betty, a colored girl, servant of Mr. Heck. That was the beginning of Methodism in America. Just think of then and now! Then five persons to hear that sermon, now five millions and more assemble in Methodist Churches every Sunday to hear the gospel of the grace of God. Then the little company met in a private house, now twice ten thousand churches would not accomodate the great host. The Methodist Church is a miracle of miracles.

Methodism began in Mexico one hundred years ago with a class of five. Some one has said that the history of one hundred years is a record of which any church might be justly proud. Go with us in thought over this history, associating the present with the past one hundred years or more of this vicinity, and the formation of the Methodist Episcopal Church of our village.

During the early days of October, 1615, in the central part of Oswego County might have been seen hundreds of savages, gliding amid the vines and beneath the leaves of an American forest, in whose midst marched a band of ten Europeans, led by Samuel Champlain, who was taking through Oswego County the first white men who ever visited any part of the Empire State west of the immediate vicinity of the Hudson River. It is said they passed through the heart of what is now Mexico. This was one hundred and twenty-three years after the discovery of America, and five years before the Pilgrim Fathers landed on Plymouth Rock. When the colony of New York was divided into the twelve original counties in 1683, the territory which later became Mexico was quite ignored. Albany County, one of the twelve, was afterward extended so as to include Mexico. Soon after the white people penetrated this region, Oswego became a point for trading in furs, and was regarded as a place of importance. In 1727 it was fortified and called Fort Oswego, and a military road from there to Fort Stanwix, now Rome, ran north of this village. In 1792, the Town of Mexico was formed from Whitestown as part

of Herkimer County, and included most of the present counties of Oswego, Jefferson and Lewis and a portion of Oneida, and has been called the "Mother of Towns."

In 1794, Mr. Scriba, a German New York merchant, bought thousands of acres of land in this section, laid out the village of Constantia, and it is said in 1795 planned a city at Mexico Point.

Fifty acres near the town were given for the use of churches and schools. It was believed that there one of the best harbors could be made, while the city was to extend and navigation was said to be good as far back as Texas. At one time it is stated, there was more trade at Mexico Point than at Utica or Oswego. History gives these names who on February 21, 1799, came to Mexico to find homes: Mr. and Mrs. Phineas Davis (they were grandparents of George Davis of our village), Mr. and Mrs. Calvin Tiffany and son Rufus. They moved from Hartford, Conn., in covered sleighs with ox teams, the trip occupying several weeks. In 1801, John Morton and Asa Davis. In 1804 there came a large number of settlers, among whom were Asa Beebe, Joel Savage, Joseph Lamb, Peter Pratt, Noah Smith, Oliver Richardson, Leonard Ames, Solomon Huntington, Peleg Brown and Daniel Eames. In 1805, Solomon Peck and others. These came over almost impassable roads, more frequently than otherwise taking their wives and little children into log huts without any chimneys, doors or windows, and suffered all the hardships incident to a pioneer life in the woods. Although miles apart they were neighbors.

We particularly make mention of Mr. Leonard Ames' family as they had much to do in forming this church. At the end of West Main Street stands the stone house of historic interest, occupied now by Mrs. George Cole. This house was built in 1835. However, in 1804 on this same ground midst forests located Mr. and Mrs. Ames, with four children, Orson, Emeline, Dotha and Harlow, who came from Delaware County, driving an ox team, and "blazing" their way. There they made a clearing and built a log house where they raised eleven children, whom the mother, singing the lullaby, rocked in sap troughs or a half section of a hollow basswood tree. The late Mrs. Dr. Rundell, of precious memory, a member of this church, was one of those children. Mrs. Dotha Bennett, Mrs. Emeline Whitney and Mrs. A. A. Howlett were also daughters. Among the sons who were prominent business men in Mexico and Oswego were, Orson, Harlow, Edwin, Leonard, George and Cheney.

The capital of these pioneers consisted not in cash, but iron will. It was no small undertaking to make homes in this new country. To obtain the necessities of life required not only hard labor, but patience. Think of these men who cleared the land of our now beautiful village, cared for the cattle and sheep, raised and prepared the flax, while the mothers, in addition to the care

of the family, spun and wove the wool, flax and tow for all the household needs. She did her own coloring, using the weeds in the forest for all but the better quality of cloth and yarn, which were dyed with the more expensive indigo blue and madder-red. She also braided hats and bonnets. Housekeepers in these days would not enjoy making their own starch by grating potatoes, or preparing soda with corn cob ashes. We can hardly conceive of a baking kettle about eight inches deep and eighteen wide, with a flat bottom and a cover concave on top, in order that coals might be placed so as to heat from above as well as below. But this was the oven of the day. No matches, light being obtained from a flint and steel and a tinder to catch the spark, generally a piece of scorched linen. Fire was carefully laid at night, and it was not an uncommon occurrence to borrow fire. Mrs. Eunice Duell, ninety-two years of age, the eldest member of our church, remembers when a young girl Mrs. Ames going to her father's to get a fire brand.

The house had, as a rule, but one large room on the ground floor, which served as kitchen, dining and sitting-room. As the people prospered they had a "best room," only opened on Thanksgiving Day and when the preacher came to call. Before a grist mill was built, corn was often reduced to meal in a mortar excavated in the top of a stump, by cutting a hole into it, and burning out and scraping away the charred surface. A smooth stone was suspended above this by a rope attached to a spring-pole, with which the pounding was done. They needed no pure food laws. A large proportion of the living was fish and venison. Salmon were found in these streams in great abundance. This story is told of Emeline Ames Whitney. One afternoon, having paid a little visit to her old home, she started out to her own log cabin built on the site which is now known as the Hall farm. On crossing the little brook she saw a fine salmon. She reached out, caught it in her hand and carried it home in her apron. It weighed twenty pounds. Contrast the automobile with the carriage. The style most fashionable was made of a pole fifteen feet long having a crook at one end. This end was split in the plane of the crook; the ends of the divided halves were spread apart four or five feet, and on them a seat was placed for passengers. The other end of the pole went to the yoke of the oxen. With this conveyance ladies made their calls.

It is interesting to read of the formation of this town and village. The names of Davis, Tiffany, Beebe, Peck, Lamb, Parkhurst, Smith, Tuller, Wickware, Hosmer, Austin, Paddock, Parker, Landers, Parsons, Crossman, Matthews, Everts, Alfred, and a host of others are a history in themselves, and they had much to do in establishing the churches in our town and village.

Society in Mexico in 1802 is described by the Presbyterian missionary, Rev. John Taylor, as follows:

"Preached to about forty people, September second. The most I can say



MRS. HARRIET RUNDELL



REV. ARTHUR D BERRY

is that they behaved with tolerable decency. Three or four left the house in sermon time. Gave one Bible and half a dozen catechisms to such persons as I thought would receive them. The people are in general nothing—arians or fatalists, or Methodists and Baptists, who are the worst of all. I have seen no people whom I think stand more in need of the cultivating hand of the societies (New England Missionary) than this, unless it be Camden." Just here let us remember that at this period, Mexico covered a large territory and the incident which I have just given did not really occur in our village, but quite near Sandy Creek. In 1807, Shubal Alfred built a house at the road forks at the west side of the village, said to be the first frame house in the present corporate limits, and now a part of the same is standing and owned by Mr. Holley. This house was occupied for religious services for a long time also the barn as a place for schools; and in one instance had to be moved from the main floor, because it was needed for the threshing of grain. We wonder how the children could study.

It was in the early settlement of the country in the year 1808 when but little had been done by any denomination for establishing public religious worship in this village, but God had been educating the people through all the formation of the country, and a young Methodist preacher named Jonathan Huestis made his appearance, mounted on his horse, with saddle bags containing his wardrobe, Bible and hymn book. He was seeking not for a call to some comfortable pastorate, but had the assurance that God had called him to preach the gospel. This was forty-two years after Embury preached in New York City. When Mr. Huestis came along, he found a religious gathering which attracted his attention. After the close he inquired if there were any Methodists in the vicinity. A Presbyterian lady present, Mrs. Matthews, told him she had heard a neighboring woman say that she was a Methodist and directed him to her house. Here he was received most cordially. That woman was Mrs. Minerva Ames, the wife of Mr. Leonard Ames, whose picture is before you. So far as we know she was the first Methodist in Mexico. The great grand-children of Mr. and Mrs. Ames who are members of this church are Mr. A. C. Whitney, Miss Frances Whitney, Mrs. F. L. Hoose and Mrs. Cora Shumway. The great, great grand-children are Harold and Rich Whitney, Ralph and Carl Shumway, Helen, Donald and Kenneth Hoose. One of the grand-daughters was the wife of Brother Leander Tuller. Another grand-daughter was the wife of Brother Lewis Miller. A grandson, Mr. Homer Ames, is a resident of our town, also a great grandson, Mr. Oakes Ames.

Mr. Huestis obtained permission to preach in Mr. Ames' house, and this was supposed to be the first sermon given by a Methodist preacher in Mexico. Until about 1820 Mr. Ames' house was the preaching place and home of the itinerant. Some of the neighbors expressed to him concern lest the Methodist

preachers should eat him out but he assured them that he was the better financially for what he did for them. He talked as if he thought his house, with the presence of Methodist preachers, was like that of Obed-edom while the ark of God rested there—they brought a blessing. We believe that sentiment has been handed down to the present; that whenever the pastor enters a home it is attended with a benediction. Mr. Ames said the Lord always gave him one more fat pig, and more potatoes and bushels of grain than any of his neighbors, because he was good to the preachers. He proposed and did test the reality of his faith with a Presbyterian neighbor by experiment, and succeeded in getting several more bushels of potatoes from the same sized lot than his neighbor. While not a professor of religion he had much love and respect for the minister.

One day the circuit preacher, Father Bibbins, came along and chanced to pass Mr. Ames' house and to call at another, which deeply grieved Mr. Ames, and he exclaimed sorrowfully (to his wife), "Sister, we are ruined." (He called his wife sister because the preachers did). "What's the matter, Mr. Ames," said sister. "Oh, we are ruined, Father Bibbins has gone by, he has left us." "Oh, no, Mr. Ames, I guess we are not ruined, he will come back." That appointment in Mr. Ames' house was included in Black River Circuit, which embraced nearly the whole of the Black River country in Cayuga district in the New York Conference. William Case was the presiding elder. At this time a Methodist preacher was a curiosity to many, and the friction between Methodists and Calvinistic people in those days is with difficulty realized today when the several churches dwell together in mutual respect and love. Few of the ministers of that day had the advantage of a mental discipline, through a regular scientific training. Methodists were accused of being the patrons of ignorance, but that originated in the ignorance of those who made it. They did not understand the history of Methodism. Methodism was born in a university, but it did not confine itself there. It had to go out after the lost. It could not wait, the perishing could not wait for it to carry all its ministers through college, any more than Christ or the world could wait for all his apostles to be graduated in a prophet's school, before they received the commission, "Go preach!" Methodism took converted men, men of common sense, of Bible knowledge, who understood the way, who loved souls, and sent them out, but required them to study. And she has kept pace with the progress of the world, and today the Methodists are, perhaps, doing more for the cause of education than any other denomination and has given to the world some of the ripest scholars, best orators, and statesmen of the age.

The first Methodist class in Mexico was organized in Mr. Ames' log house (which stood as I have said where the stone house now is) and consisted of five members: Mrs. Minerva Ames, Messrs. Place, Calkins, Cheesbro, and

William Armstrong, who was the first leader. The first quarterly meeting and love feast was also held there and the sacrament administered to eight communicants in the bedroom. The stand upon which the elements were placed and now has the names of those persons, occupies a place here in our church, as a memorial of the early days of Methodism in Mexico. This stand was a gift from one of the grand-daughters of Mrs. Ames, Mrs. Lewis Miller. Here is also a chair used by one of the communicants. Thus here was a church begun never henceforth an hour pastorless, nor its worship knowing intermission.

Among the first was Gideon Knowlton, then came S. Rawleigh from Baltimore of a wealthy family. He had a nice outfit, a good horse, was well dressed, a silver buckle with which he fastened his cloak, and a silver mounted riding whip. These fixtures were thought, by some, to have an appearance of popularity (as it was then called) and there being some complaint about it, to relieve these tender consciences he gave away his silver clasp, and tore the silver trimmings from his whip. There were some, however, who chided him for yielding to such whims. He meekly replied he did not wish to do anything to hurt the feelings of his brethren. You can in your mind draw the picture of the traveling circuit preacher, with a trusty horse, an easy, roomy saddle, a knapsack for the simple wardrobe, half a dozen books in the saddle-bags and our old time itinerant was equipped. He did not get much money, neither did those whom he served see much money; they had little use for it.

In 1810, the Genesee Conference was organized in Lyons, Wayne County, the sessions being held in Judge Dorsey's corn barn. The conference territory was divided into three districts, viz., Susquehanna, Cayuga and Upper Canada. The Black River country was included in the Cayuga District. There were but two circuits in all the Black River country, viz., Black River and Mexico. Mexico Circuit extended from Redfield and Camden to the Oswego River. In 1811, Ira Fairbanks was appointed to Mexico Circuit. He received \$25.00 that year on his salary and says he left the circuit out of debt. In the War of 1812, when the militia was called out, Mexico answered the call with the few men she could give, some of them going to Sackets Harbor, some to Oswego. Asa Davis was made captain, and Sherman Hosmer, colonel. (Mr. Hosmer was the great, great grand-father of Edith and Amelia Munson).

The following scene is pictured by a former historian on the day when Oswego was taken:

"Signal men have been appointed from station to station along the line to Rome. The settlers of Mexico are listening with breathless interest, hour after hour, to the sounds of conflict borne on the wind from Oswego. At last the roar of cannon ceases. For awhile all is still, when upon the throbbing air come reports of three musket discharges fired in quick succession; Sherman Hosmer and Shubal Alfred step to the center of the street and fire three

muskets. It is the signal of defeat and disaster traveling from Oswego to Rome by the best system of telegraphy known to them. There is no flinching there; hardy men and brave prepare for the worst; noble women gather their children about them and hastily preparing their little clothing, set out for the place of rendezvous previously agreed upon. The house of Roland Crossman, upon the hill west of the village (where Mr. Lowell now resides) is near the summit from which troops may first be descried. Indians have been employed in the defense, and though friendly to the Americans, when maddened by fight and defeat may be dangerous guests should the line of their defeat be in this direction. Roland P. Crossman is posted upon the summit to give alarm at the first approach of Indians, while Mrs. Crossman prepares a hasty meal and food to be carried away while other women plan the details of flight. Babies, baskets and bundles are assigned to each other child, according to prudence, size and strength, and places of rendezvous in the deep hollows and dark recesses of the wood appointed. Night comes on and wears away in anxiety. Our troops with their Indian allies are making a rapid and stealthy march along the shores of Ontario, dragging their guns and rutting the soil of Mexico with the wheels of cannon."

In a few days the whole settlement is happy with the news that the English force had been entrapped, and after a bloody fight every man taken by our troops at Little Sandy Creek. At this time, Mrs. Robbin's and Mrs. Ure's grandfather, Mr. Wickware, assisted in carrying a gun from Oswego to Sackets Harbor.

From 1808 to 1820, the following were connected with the society here as traveling preachers: Jonathan Huestis, Matthew Vanduzen, Luther Bishop, William Jewett, Gideon Knowlton, S. L. Rawleigh, Ira Fairbanks, Reuben Farley, Isaac Tuller, Truman Gillett, Isaac Puffer, Nathan Dodson, Elias Bowen, George Gary, James Hazen, Amos Perry and Nathaniel Reeder.

It is said of Isaac Puffer that he was a great preacher, seemed to have the entire Bible at his command, and always gave the place of his quotations so that he was known as "Chapter and Verse Puffer." History says all the names I have given you, aside from their circuit work, held positions of trust, in the annual or general conference. Mr. Fairbanks relates a circumstance that at one of his Sabbath appointments, a man came ten miles to hear preaching. After meeting he requested Mr. Fairbanks to make a week day appointment to preach in his neighborhood. He consented and went ten miles through the woods on Salmon River, found a people without religion and abounding in quarrels. The novelty of preaching, however, brought out a full house, and many souls were deeply troubled on account of sin. Nearly the whole neighborhood joined the class, and became the most spiritual on the circuit. When the last quarterly meeting in the year came they went ten miles to attend with

ox-sleds. The women rode and the men went on foot. Does not this verify that it is not talent, nor gifts, that do the work of God, but that which lies within the power of the humblest, the simple, earnest life hid with Christ in God.

The people loved these ministers and were ever ready to share with them their small resources. These might now be scarcely sufficient to keep soul and body together. To travel and labor night and day for six months or a year and only get a few dollars would be thought an absolutely desperate case in these times of supplies and small sacrifices. The early preacher says, "We preached in log shanties, yet we found warm receptions, warm hearts and hands. There was more in those days than a cold 'How do you do.'" It is very difficult for the present generation to understand the hardship of these pioneers; how they traveled the forest paths, forded streams, faced the storm, preached and then retired to rest on a pallet of straw or the soft side of a bass wood slab, and fell asleep while counting the stars through the chinks of the house, and in the morning, perhaps crawled out from beneath a bank of snow. This is no overdrawn picture. There are a few of the fathers still living who can from their own recollections of the times that tried men's souls fully justify the statement.

Between the years 1811 and 1820 there came other families from the eastern part of the state and Connecticut to establish homes. Among them were Daniel Parker (father of Mrs. Eunice Duell) and the John Parsons family. Mr. Parker located just west of Theodore Doil's house, and was a near neighbor of Mr. Ames. He was class leader and steward for many years in this church. Mr. Parsons lived near Butterfly Corners. Mrs. Duell describes the house of Mr. Ames as it stood in the forest, the cranberry bushes growing around. She recalls that on one occasion a young bear came out of the woods and Emeline Ames nearly laid her hands on it, not knowing what it was. Mrs. Duell also remembers distinctly the bedroom where the sacrament was administered and attended meetings there a great many times. She recalls a few of the early preachers; Charles Northrup for one, as he made his home at her father's. She remembers his long white hair and how he used to talk and pray.

In 1820, a school-house two stories, and built of brick, was erected on the ground where the present high school building stands, and was occupied by the Presbyterians and Methodists alternately as their meeting-house. This continued until the Presbyterian Church was built about 1830. In 1821, a Black River District had been formed, which showed that within twelve years the territory embracing but two circuits had so grown in Methodist strength that it was organized into a district including nine circuits. The late John Parsons, a member of this church from 1831 to 1897 (66 years), a class leader about 57 years, held in high esteem, says, "that in the year 1821 a camp meeting was held in the Town of Volney at a place called Gaspers Corners, and a number

from this place attended, and were converted, among whom were Peleg Davis, Reuben Halliday, Margaret Wickware, Sarah Pattison, William H. Calkins and Almeda Parsons," and adds, "they were all soundly converted, able in prayer and exhortation, lived their religion, were lights in the world, and led many souls to God." With these conversions the society here began to put on additional strength and souls were almost weekly converted.

In 1821, Chandley Lambert was the circuit preacher and R. M. Everts was the presiding elder. I take the following from the journal of Father Lambert: "I came from the New York Conference in 1807 to the Black River country, with Henry Stead who then presided in Albany District, attended a camp meeting, the first ever held in that country. Received my appointment from Bishop Asbury to the St. Lawrence Circuit. Forty-three who professed to be Methodists on the circuit, eight or ten of whom I had to expel. I left the circuit with sixty-six members."

Do you think this incident a hardship for Father Lambert? He says, "I was on my way to a quarterly meeting, a tedious journey, having a wilderness of twelve miles to go through with a blind track and no inhabitants. Night coming on, I was not certain of being in the right path. I had ridden my horse almost fifty miles without anything to eat, except the browse which he got as he passed along. Finally I could not see the road, and it seemed necessary that we must pass the night in the wilderness. I knelt down, and asked God to keep me from harm, and direct me in the right way. I mounted the horse, and gave him the reins. After some time I let the horse eat browse, and tried to rest for the night. (The darkest time is just before day). We came out into a plain road, and soon found inhabitants who gave us food and shelter." He says, "The cause of God I prize more than my nearest relative of an earthly kind." A great history is in Chandley Lambert's life. Time would fail to relate one-half of the trials through which he passed as a Methodist itinerant. Said by one, that the preachers and members of Northern New York Conference owe much to the labors and self-denial of Lambert and his associates for the blessings which are now enjoyed. Indeed, when we contrast our privileges with those of the "fathers" of Methodism, when we look at our comfortable parsonages, churches, colleges, increased wealth and other improvements, and then reflect on the poverty endured, we cannot but be thankful that God raised up a class of men who were fitted for the times in which they lived; and through their labors the wilderness has been made to blossom as the rose. One of the speakers at the late General Conference in Baltimore said, "American Methodism is the gift of poverty."

James P. Aylesworth was the preacher in 1822. At one time, when preaching, a man near him got asleep; he reached out his hand, took hold of his hair, and called out, "wake up, brother, we are talking

about fat things today." In 1823, Mr. Aylesworth and Orren Foot; in 1824, Truman Dixon; in 1825-26, B. Dayton and Enoch Barnes. In 1826, an incident occurred here which was in harmony with the spirit of that age as to opposition to Methodism. A quarterly meeting was appointed to be held in the school-house referred to. The love feast was usually held in the upper story, and in those times one could only be admitted by a ticket, some of which are here on exhibition. The trustees were expecting to take down the chimneys with fire places, and put in stoves. Now there was an opportunity to play a trick upon the noisy Methodists. So a day or two before the appointed time, some parties to show their zeal in opposing the sect everywhere spoken against by somebody, went and tumbled them partly down, and rendered the room unfit for a religious meeting place. Mr. Orson Ames (a son of Mr. Leonard Ames) though not a religious man, feeling indignant at this act, said, "Here is my tannery, fit it for your meeting." So they did, and had a good time, and opposition turned out for the furtherance of Methodism. In those days, the quarterly meeting occasions were times of great refreshing. The people looked forward with much anticipation to the visit of the presiding elder, with Saturday and Sunday services. Has it been wise to omit these means of grace? It was in this tannery, in 1831, that the father and mother of our Brother Daniel Austin joined the Methodist Society. Also Mr. Nelson Davis (father of Mrs. Henry Barton) met with the class in this building many times, and with his team drew slabs from Goit's saw mill to make seats, as the services were held there some time.

From the memorial of Mr. John Parsons I find that Rev. J. H. Lamb, Mrs. Dr. Rundell and Mr. Parsons united with the society about the same time, perhaps a little later. Charles Northrup was the preacher in 1827; Nathaniel Salsbury was the presiding elder. In 1828 the Oneida Conference was organized from the Genesee, when the St. Lawrence, Watertown, and Herkimer Districts covered a large part of what in 1836 became Black River Conference, and Mexico, it is said, was in Salmon River Circuit, and Elisha Wheeler was in charge till 1830. The foundations of many of our flourishing churches in Northern New York were laid under his pastoral administration.

In 1830, Samuel Bibbins was the pastor and this is thought to have been Oswego Circuit. In 1831 this had become Mexico Circuit; Charles Northrup, preacher, and Josiah Keyes, presiding elder. During this year was experienced the first great revival in Mexico, in which all the denominations shared. The Presbyterians reaped most largely. In 1832, C. Northrup and R. Stoddard; in 1833 and 1834, Anson Tuller and Joseph Cross were the pastors on Mexico Circuit. It is quite certain that the legal society of this church was organized in 1833. We find no record. However, at a meeting of trustees, February 11, 1834, there were present Simon Tuller, Orrin Whitney, Daniel

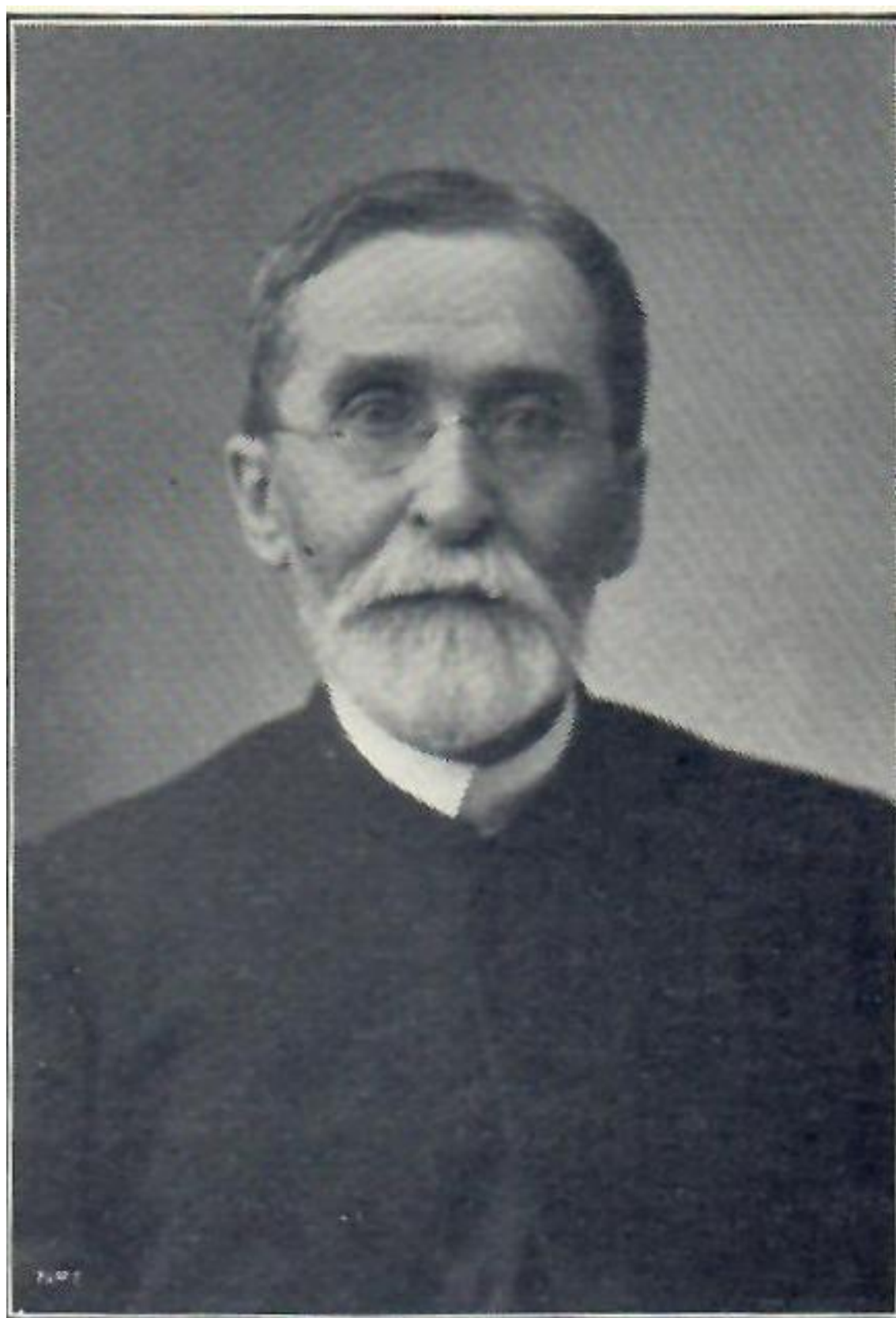
Austin, Eldad Smith, Reuben Halliday, Stanton Kenyon, F. Everts and O. C. Whitney. The brick church, our first church home, was built in 1833, seventy-five years ago. Mr. Leonard Ames gave nearly his whole time during the season to the building. This stood on Main Street where the shop now occupied by Mr. Pepper stands. There were two or three steps going across the entire front and with a basement had two rooms, one of which was for class meetings. The pulpit was of the high old fashioned kind with three or four steps. Miss Emma Beebe and Mrs. George French have from memory drawn a picture of this building which is on exhibition at this time. Mrs. Harriet Howard recalls, when a little girl, attending service in this old brick church, and Matthias Whitney, an old gentleman who occupied a front pew, always put a red silk handkerchief over his bald head every Sunday to keep off the flies. Some of our present membership were members in the old church, viz., Mrs. Eunice Duell, Mrs. M. A. Peck and Mr. Leander Tuller.

In 1835, Mexico was changed into what is called a station, and Jesse Penfield appointed as its first preacher. He was here two years, and was an uncle of the late William Penfield. In 1837, Robert Everdel. It is said that sometimes, in those days, in pastor's families the larder became uncomfortably vacant. As a reminder to the delinquent financial agents, he announced one Sunday morning as his text the words of Job, "I shall die in my nest." Most likely, they took the hint. Mr. Everdel lived where my home now is. In 1838, Squire Chase, father of our W. Dempster Chase, was here a part of the year. On account of ill health, he asked to be released and Mr. Kilpatrick served the remainder. Later Mr. Chase went to Africa as a missionary, could not endure the climate, and returned. At Syracuse Conference in 1842, he preached acceptably, was taken ill and died during its session. Mr. Chase had a wonderful record.

In 1839 and 1840, B. Holmes was appointed. We had no parsonage as yet, and the preachers lived in rented houses. Mr. Holmes says when he arrived in Mexico with his family and goods, he found no house, so Brother Eldad Smith, one of the stewards, took his family into his house and gave them food for several days, till he procured a room in the farm-house of the Widow Davis, about two miles out of town. Later, Mr. Holmes bought a house on Washington street and located his family there, having moved five times in about a year. His salary was estimated at \$250.00 a year and the membership was about as large then as now. For a number of years the salary was raised by classes, a certain amount assessed to each class, then followed the plan of renting the slips, and later the weekly system.

We find in the record of 1858 the following:

For the pastor's family allowance.....	\$264.00	
Traveling expenses.....	51.00	
Table expenses.....	100.00	
Wood.....	30.00	
House rent	70.00	\$515.00



BISHOP JAMES M. THOBURN, D. D.

Also on January 27, 1840, as follows: "Simon Tuller and Lyman B. Lord be the men to take charge of funeral processions, also Solomon Peck and Henry Austin be the men to keep order in the meeting-house, and to seat the congregation and strangers; and George A. Campbell be the man to build fires in the meeting-house, and to sweep the same, and shovel the snow off the steps for the sum of ten dollars a year." How does that sound to the present generation? April 15, 1840, at a meeting of trustees Henry Austin, Orrin Whitney and Ranslo Alfred were chosen building committee to build a parsonage house, and arrangements were made during the second year of Mr. Holmes' pastorate. It is recorded by the late Miss E. Austin, that her father with others at a bee commenced to break the ground for a cellar for our first parsonage on the second day of June, 1840, and commenced to enclose the same on the fifth of October. It cost \$500.00, which included material and labor, and was the original upright part of the house where Miss Fanny Thomas now resides.

Rowland Soule was stationed here in 1841 and Mr. Holmes served the Palermo charge. In 1842, he was again appointed to Mexico, and it was during this year that the revival so memorable in the history of this village occurred. It began in the Methodist congregation, and a crowd flocked to the church on Sunday. Mr. Holmes preached in morning and afternoon, then again in the evening. The old brick church was crowded, but somehow the Word fell powerless. No one responded when seekers were called. However, a meeting was appointed for Monday evening, and the preacher told the people that the further continuance of the meetings would depend on circumstances. On Monday morning, brethren of our own and of other churches called at the parsonage to inquire if the meetings were to close. And during the day, as the pastor walked the street, some of the unconverted also inquired of him, if he was going to discontinue the meetings. To all the reply was, "It will depend on circumstances." To the latter the final reply was, "No, I am not done with sinners yet; I am after you," and they would drop their heads and walk off. In the evening he found the house filled again; he went to the pulpit, and remarked that a preacher ought always to be ready for two things, ready to preach and ready to die. He took for his text, "Give us of your oil; for our lamps have gone out." As he proceeded a wonderful influence came upon the congregation; sinners trembled and wept, and some of the old Christians groaned under a burden of soul and cried in an agony of prayer for the salvation of souls. Such was the Spirit's power that even the waving of the speaker's hand seemed to move the audience. So general was the effect upon the people, that the sobs, groans and cries rendered Mr. Holmes' voice inaudible, and he stood for a time and beheld in silent awe the work of the Master. In that service sixteen souls were converted in the old Pentecostal way. That night Mexico was troubled, and sinners at home, as they afterwards confessed, heard

with more than mortal ears the prayers of Christians for their salvation. Five weeks of daily and nightly services in the M. E. Church—then three weeks in the Baptist, and then in the Presbyterian Church. The addition to this church was one hundred and thirty; the others shared in its fruits. It is said no foreign help was called in. The work was carried on by the Baptist minister, Mr. Graham, and Mr. Whiting of the Presbyterian Church, with the Methodist preacher. Mrs. Duell and Mr. Leander Tuller and others remember well this great revival.

Some of our members recall how earnestly the Whitneys, Matthews, Parsons, Reuben Halliday, and others worked for souls, remember that women of the Presbyterian, as well as some in our own church (Emeline Whitney for one), had what they called the power in those days, and was unconscious for hours. Christians would go out in the early morning, even at milking time, and talk and pray with the unconverted. Many of the present membership delight to relate the earnest prayers of Reuben Halliday and say when he knelt to pray, souls were converted. Mr. Wickware is remembered by some of our people as being very frank in giving testimony in meetings and was often heard to say, "I have ten girls, and they are all on the way to heaven. Now is that boasting? No! No! I have ten girls, all on the way to heaven." And the girls would say, "We wish father wouldn't always tell that in meeting."

It is remarkable that those ten daughters were all members of this Methodist Church, one of whom was the mother of Mrs. Robbins and Mrs. Ure. One daughter was the mother of Mrs. Jerome Baker of our village. Another daughter was the wife of Simon Tuller and mother of Gardner Tuller. Only one is living, Mrs. Eliza (Wickware) Webb, now ninety-seven years of age and is totally blind. Her home is in Denver, Colo. In a letter dictated to her niece, Mrs. Robbins, she says she has been gone from Mexico fifty-six years, but remembers many of the old ministers there eighty years ago; recalls some of the old ladies who attended church, and they with "Aunt Minerva Ames" used to sit on the right hand side of the pulpit and the old men on the left. On one occasion she calls to mind that Father Northrup was going to baptize quite a number one Sunday. One lady knelt in the water, and had it poured on her head; the others Father Northrup began to immerse with their heads down stream, until Elder Goodwin who had been a Baptist told him to immerse them with their heads up stream. Another time on a very cold day, little Lewis Miller was baptized, and when it was over, he shivered, and shook and said, "I am glad that chob's got along with." (I am sure those of us who remember the German accent of Mr. Miller will appreciate the above.) Another circumstance she relates: A man who was given to drink, one day when going for whiskey, his wife said, "If you go after whiskey today you will see the devil." So after he went out, she went into the woods through which he had

to pass and wrapped in a sheet got between two logs that lay in his path ; just as he reached the logs, she rose up in front of him ; he was so frightened he threw away his jug, ran home, jumped into bed, boots and all. He never knew it was his wife. Sometime after he experienced religion, joined the M. E. Church, lived and died a good man. We will mention one other daughter, Margaret Wickware. She was a tailoress, and went from house to house, and thought she had good wages at twenty-five cents per day, and worked in the evening by a light made from lard placed in a saucer, with a piece of cloth drawn into a large button for a wick. This Margaret was very gifted in prayer and the sisters were wont to say that she could do the praying for all of the rest. She became the wife of Charles Paddock, another good man of this church for many years.

In 1843 and 1844, N. R. Peck ; in 1845 and 1846, John Sawyer ; in 1847 and 1848, Gardner Baker were pastors. Mr. Baker was one of the great men of Northern New York Conference. During the half century and over of public life, he enjoyed the esteem and confidence of his brethren. Twice on account of the absence of the bishop, he was appointed president of the Black River Conference ; once presided during the entire session. Seven times he was a delegate to the General Conference. During his pastorate here, his daughter (now Mrs. Steele) taught a select school in the basement of the church and Mr. Henry Penfield was one of her pupils.

In 1849 and 1850 Lewis Whitcomb was the pastor. He, with this people, enjoyed a gracious outpouring of the spirit of God. The revival began at a meeting on watch night, and resulted in much benefit. In the second year, the society suffered a heavy loss in the destruction of our church edifice by fire. As the parsonage was near the church, Mr. Whitcomb worked so much to save the one, and then the other, that he sustained injuries from which he never fully recovered. However, he went to work, and had the pleasure of seeing a new building raised and partly enclosed before the session of the next Annual Conference when he was appointed elsewhere. In relation to the fire, the following is related by Mrs. Howard who says that one Sunday afternoon in November, 1850, she, a little girl, saw smoke coming from the roof of an unfinished building used as a bowling alley which stood next to the church. She ran and told her father, and he rushing out saw the smoke, and realizing what it meant gave the alarm of fire screaming so loud that his partner, Mr. Pratt, living on Union Square Hill, heard and recognized Mr. Wilder's voice. To save the parsonage, a line was formed from it to Black Creek, of men on one side and women on the other, the women passing the empty buckets down to the creek, and the men passing them back full of water which was poured into a tank of a little hand fire engine made by a young man of this town, Salem Beebe, and worked under his direction. It was the first fire engine to be used in this village.

This Mr. Beebe was a son of Asa Beebe, who came here in 1804, and was an uncle of W. A. Robbins. After the fire, the society worshipped in the town hall over what is now Brown's department store. The church property was sold to Dr. Snell and the present site purchased of Benjamin Stone for \$1,100, and the church completed in 1851. Ebenezer Arnold was the pastor in 1850 and 1851.

The trustees sold the slips to pay indebtedness, and had a three per cent tax on the same to meet the running expenses; the sale of deeds was April 2, 1852. Some of these deeds may be seen in the adjoining room. From 1853 to 1863, inclusive, the following served as pastors acceptably: 1853-54, Almon Chapin; 1855-56, Samuel Crosier; 1857, Hiram Shepherd; 1858, J. T. Alden; 1859, William Jones; 1860-61, O. M. Legate; 1862, J. T. Alden; 1863, W. S. Titus. Many in this audience will recall with pleasure these faithful pastors.

We find in March, 1863, Quarterly Conference, that Brothers Alexander Virgil, Henry C. Peck and Oliver Whitney were appointed a committee to consider the propriety of purchasing a parsonage, which was not done until 1865, when the house on Railroad Street, now owned by Mr. Jerome Baker, was bought for \$1,550, and was occupied as our parsonage until 1897, when it was sold for \$800 and the church received from Mrs. Rundell the present parsonage which adjoins the church on the south. Somehow this parsonage seems to have belonged to the Methodist Church as we heard from Brother Robinson last evening that he built the house and lived there some years and later our Brother Whipple owned the same; still later "Auntie" Rundell, and it is now a part of our church property.

In 1864-66, M. D. Kinney. He was the first to receive a salary of \$600. A gracious revival was enjoyed while he was pastor. Some of the present membership were converted during his pastorate. In Conference minutes for 1866, I find this church gave for missions, \$200. At that time the names of the contributors were printed in the Annual Conference minutes. In 1867-68, Andrew Roe was pastor, salary \$800. Missionary collections each year, over \$200. From 1869 to 1879 the pastors were: W. R. Cobb, B. F. Barker, J. T. Hewitt, S. P. Gray and W. F. Hemenway. W. R. Cobb was the first to receive \$1,000 salary. Previous to this it had been, \$250, \$350, \$520, \$600, \$800 and now \$1,000. Brother Cobb was an earnest worker for God, thoroughly loved by the people. He was here three years. B. F. Barker, a Christian gentleman, was here one year and appointed presiding elder of the district. J. T. Hewitt was the father of our Mrs. Henry Cook, and was pastor two years. How well we remember while he was here, the wonderful work of grace carried on under the direction of the Oswego County Praying Association, when scores of young people were converted to God. We shall not soon

forget the prayers of Brother Wood, the leader, Brother James Batchelor, Brother Newman, Brother Reuben Sherman and others. And this work was continued to quite an extent through the ministry of S. P. Gray, whom we love to remember. While Mr. Hemenway was our pastor, the church was quite extensively repaired; the old pews were replaced by new ones, stoves removed and furnace put in and other improvements. This work was under the direction of Mr. Robert Nelson.

From 1880 to 1890, were C. P. Lyford, C. H. Guile, W. R. Cobb (the second time) and C. E. Dorr. Most pleasant memories cluster around these men of God. Beautiful tributes could be given to each. C. P. Lyford's term, 1880-82; C. H. Guile, 1883-85; W. R. Cobb, 1886-87; C. E. Dorr, 1888-90. We hold in remembrance the work of Brother Guile, in the enlarging of our chapel and the placing of the memorial windows. As we look at the names inscribed thereon, they speak louder than words, and we recall the faithful work of those who have heard the "Master's well done." The total contributions that year were over \$3,000. In 1891-93, J. C. Darling; 1894-95, H. W. Bennett; 1896-99, J. H. Myers; 1900, A. C. Danforth. They were four grand men. Mr. Danforth was made presiding elder at the close of one year's pastorate and M. D. Sill was appointed and remained five years, a blessed pastorate, followed by our beloved pastor, George F. Shepherd. It is largely through his efforts that we observe this Centennial and we would like to say much to his credit, but some one says, "it is not wise to speak too much of a man's good graces to his face." This church has entertained the Annual Conference on three occasions: In 1845, Bishop Hedding presiding, the Sunday services were held in an apple orchard on a farm where Mr. J. W. Ladd now resides, when the elders and deacons were ordained. In 1875, Bishop Scott presiding, and in 1901, Bishop Fowler.

Sixty-eight pastors have had the care of this people, only nine remaining, viz., W. S. Titus, M. D. Kinney, Andrew Roe, C. P. Lyford, C. H. Guile, H. W. Bennett, A. C. Danforth, M. D. Sill and G. F. Shepherd. Twenty-nine presiding elders, of whom four remain, viz., H. Skeel, T. B. Shepherd, S. T. Dibble and A. C. Loucks. A large number of these pastors and presiding elders have been honored by being delegates to the General Conference, some of them several times. It is not too much to say that these pastors and presiding elders were noble, Christian men, faithful and consecrated, anointed of God. Their influence cannot be measured. We remember them for their devotion to the cause of Christ, for the sweet, loving counsel and sympathy given in times of sorrow. We hold their memory sacred. We love our church. We love our pastors. Those who have been members over sixty years, loved and honored, are Mrs. Eunice Duell, Mrs. Henry C. Peck and Mr. Leander Tuller.

Mexico has been in six Annual Conferences, viz., New York, Genesee,

Oneida, Black River, Central and Northern New York. In seven different districts, viz., Cayuga, Oneida, Black River, Watertown, Camden, Syracuse, and Oswego. Seven different names, viz., Black River Circuit, Sandy Creek, Oswego, Salmon River, Mexicoville, Mexico Circuit, and Mexico.

It has been the pleasure of this church to entertain several of our bishops, among whom are Hedding, Scott, McCabe, Vincent, Walden, Fowler, Oldham, and now our beloved Thoburn. Too much honor cannot be given to the officials who through the years have attended to the church property. From its humble appearance to its present beauty, from uncarpeted to carpeted floors, from stoves to furnace, from fluid and oil to electric light, from plain to more modern pews (and we trust ere long to have still better ones) and especially are we grateful for recent improvements, both outside and within, so that today, it is one of the best in Northern New York.

"Lest we forget," we love to recall the official board of an early date. These were L. Ames, H. and D. Austin, Oliver and Orrin Whitney, Minor Calkins, Reuben Halliday, S. Ball, Harvey Biddlecom, W. Hungerford, L. Tubbs, K. Smith, D. Landers, John Parsons, A. Virgil, S. Tuller, N. Webb, C. Paddock, H. C. Peck, S. Parkhurst, Robert Nelson, Peter Sandhovel, John French, L. Miller, John Blakeslee, H. Curtis, H. Ballard, D. W. P. Mains, S. Alexander, H. Bard, C. P. Whipple, L. and J. Cobb, L. W. Robinson and C. L. Griffeth. Some whom I have mentioned were our faithful class leaders. We delight to recall their leadership: H. B. Whitney, John Parsons, Simeon Parkhurst and others.

From the beginning this has been a missionary church, both in contributions, and in sending forth a large number of men to preach the gospel. Among them are: Albert D. Peck, first in the ministry from this church; Hiram Benedict, the father of Mrs. Ezra Smith, was an exhorter over thirty years. Matthew Parkhurst and other young men used to go with him to hold services in the surrounding school-houses. Also Isaac Turney, J. H. Lamb, Dennis Parker, Sardius Kenyon, David and Levi Ferguson, Matthew Parkhurst, Othniel and Henry Holmes, W. F. Purington, Jesse Rathbun, George P. Mains, F. B. Severance, C. H. Walton, Hobart Campbell, Amos Nickerson, George Wood, Reuben Sherman, Kirk Richardson, Frank Tubbs, C. H. Biddlecom and Arthur D. Berry. We are proud of their records. Men and women have gone from this church into nearly all the states in the Union and in foreign lands, upholding the banner of Christ, of whom we gladly say, "They were once associated with this old historic church, developed from a class of five, formed in Mrs. Ames' house one hundred years ago." Present membership, 332.

Five ministers of the Conference, respectively, Rev. W. W. Rundell, Rev. J. H. Lamb, Rev. B. Holmes, Rev. Joseph B. Longstreet and Rev. Reuben

Sherman, loved by all, passed the evening of their days in our village and were buried from this church. And today we love to think that both, pastors and members, who have "Entered into rest" are looking down with approval upon this Centennial gathering. Memory is precious of those who have gone over the river. Many souls burdened with sin, have bowed at this sacred altar and found forgiveness and peace in Christ. May our Father grant that the work so small in the long ago, may still grow through the ages to His honor and glory.

Mexico Methodism, 1808—1908

Date	Conference	District	Presiding Elder	Circuit or Charge	Membership	Pastor
1808.	New York	Cayuga	Peter Vannest.	Black River	579	Jonathan Huestis, Matthew Vanduzan, Luther Bishop
1809.	Genesee	Cayuga	Peter Vannest.	Black River	579	William Jewett, Luther Bishop
1810.	Genesee	Cayuga	Wm. Case	Mexico	257	Gideon A. Knowlton, S. L. Rawleigh
1811.	Genesee	Cayuga	Wm. Case	Mexico	320	Ira Fairbanks, Reuben Farley
1812.	Genesee	Oneida	Wm. Case	Mexico	319	Isaac Fuller
1813.	Genesee	Oneida	Wm. Case	Mexico	275	Luther Bishop, Truman Gillett
1814.	Genesee	Oneida	Charles Giles.	Sandy Creek	354	Isaac Puffer, Nathan Dodson
1815.	Genesee	Oneida	Charles Giles.	Sandy Creek	381	Elias Bowen
1816.	Genesee	Oneida	Charles Giles.	Sandy Creek	443	George Gary
1817.	Genesee	Oneida	Charles Giles.	Sandy Creek	580	James Hazen, Amos Perry
1818.	Genesee	Oneida	George Gary	Sandy Creek	602	Chandley Lambert, Truman Dixon
1819.	Genesee	Oneida	George Gary	Sandy Creek	340	Chandley Lambert
1820.	Genesee	Black River	R. M. Everts.	Sandy Creek	466	Enoch Barnes
1821.	Genesee	Black River	R. M. Everts.	Oswego	250	Chandley Lambert
1822.	Genesee	Black River	R. M. Everts.	Oswego	321	James P. Aylesworth
1823.	Genesee	Black River	Dan Barnes.	Oswego	321	Orren Foot
1824.	Genesee	Black River	Dan Barnes.	Oswego	520	Truman Dixon
1825.	Genesee	Black River	Dan Barnes.	Sandy Creek	478	Benjamin Dighton, Enoch Barnes
1826.	Genesee	Black River	Goodwin Stoddard.	Salmon River	414	Enoch Barnes
1827.	Genesee	Black River	N. Salisbury.	Salmon River	407	Charles Northrup
1828.	Oneida	Black River	N. Salisbury.	Sandy Creek	724	Elisha Wheeler, C. Hawley
1829.	Oneida	Black River	N. Salisbury	Sandy Creek	507	A. Tuller
1830.	Oneida	Black River	N. Salisbury	Oswego	200	S. Bibbins
1831.	Oneida	Black River	Josiah Keyes	Mexico	740	Charles Northrup
1832.	Oneida	Black River	Josiah Keyes	Mexico	665	Charles Northrup
1833.	Oneida	Oswego	Gardner Baker.	Mexico	660	Anson Tuller
1834.	Oneida	Oswego	Gardner Baker.	Mexico	660	Anson Tuller, G. G. Hapgood
1835.	Oneida	Oswego	Gardner Baker.	Mexico	589	Jesse Penfield, G. G. Hapgood, L. Ball
1836.	Black River	Oswego	Gardner Baker.	Mexicoville.	588	Jesse Penfield
1837.	Black River	Oswego	J. S. Stone	Mexicoville.	208	R. Everdale

Date	Conference	District	Presiding Elder	Circuit or Charge	Membership	Pastor
1838.....	Black River.....	Oswego.....	J. S. Stone.....	Mexicoville.....	228.....	Squire Chase, Joseph Kilpatrick
1839.....	Black River.....	Black River.....	Gardner Baker.....	Mexico.....	250.....	Burroughs Holmes
1840.....	Black River.....	Oswego.....	George Gary.....	Mexicoville.....	260.....	Burroughs Holmes
1841.....	Black River.....	Oswego.....	A. Tuller.....	Mexicoville.....	240.....	Reuben Soule
1842.....	Black River.....	Watertown.....	Lewis Whitcomb.....	Mexicoville.....	237.....	Burroughs Holmes
1843.....	Black River.....	Watertown.....	Lewis Whitcomb.....	Mexicoville.....	330.....	N. R. Peck
1844.....	Black River.....	Syracuse.....	B. Holmes.....	Mexico.....	382.....	N. R. Peck
1845.....	Black River.....	Syracuse.....	B. Holmes.....	Mexico.....	367.....	J. Sawyer
1846.....	Black River.....	Syracuse.....	B. Holmes.....	Mexico.....	317.....	J. Sawyer
1847.....	Black River.....	Syracuse.....	N. Salisbury.....	Mexico.....	295.....	Gardner Baker
1848.....	Black River.....	Syracuse.....	N. Salisbury.....	Mexico.....	300.....	Gardner Baker
1849.....	Black River.....	Syracuse.....	N. Salisbury.....	Mexico.....	242.....	Lewis Whitcomb
1850.....	Black River.....	Syracuse.....	N. Salisbury.....	Mexico.....	340.....	Lewis Whitcomb
1851.....	Black River.....	Syracuse.....	G. G. Hapgood.....	Mexico.....	270.....	Ebenezer Arnold
1852.....	Black River.....	Syracuse.....	G. G. Hapgood.....	Mexico.....	280.....	Ebenezer Arnold
1853.....	Black River.....	Syracuse.....	G. G. Hapgood.....	Mexico.....	285.....	Almon Chapin
1854.....	Black River.....	Syracuse.....	G. G. Hapgood.....	Mexico.....	277.....	Almon Chapin
1855.....	Black River.....	Camden.....	George Sawyer.....	Mexico.....	266.....	Samuel B. Crosier
1856.....	Black River.....	Camden.....	George Sawyer.....	Mexico.....	259.....	Samuel B. Crosier
1857.....	Black River.....	Camden.....	George Sawyer.....	Mexico.....	242.....	Hiram Shephard
1858.....	Black River.....	Camden.....	George Sawyer.....	Mexico.....	246.....	J. Alden
1859.....	Black River.....	Camden.....	J. Alden.....	Mexico.....	254.....	William Jones
1860.....	Black River.....	Camden.....	J. Alden.....	Mexico.....	251.....	O. M. Legate
1861.....	Black River.....	Camden.....	A. J. Phelps.....	Mexico.....	271.....	O. M. Legate
1862.....	Black River.....	Camden.....	A. J. Phelps.....	Mexico.....	248.....	J. Alden
1863.....	Black River.....	Camden.....	A. J. Phelps.....	Mexico.....	252.....	W. S. Titus
1864.....	Black River.....	Camden.....	A. J. Phelps.....	Mexico.....	269.....	M. D. Kinney
1865.....	Black River.....	Camden.....	B. S. Wright.....	Mexico.....	255.....	M. D. Kinney
1866.....	Black River.....	Camden.....	B. S. Wright.....	Mexico.....	258.....	M. D. Kinney
1867.....	Black River.....	Camden.....	B. S. Wright.....	Mexico.....	263.....	Andrew Roe
1868.....	Black River.....	Camden.....	B. S. Wright.....	Mexico.....	246.....	Andrew Roe
1869.....	Central New York.....	Oswego.....	A. E. Corse.....	Mexico.....	243.....	W. R. Cobb

Date	Conference	District	Presiding Elder	Circuit or Charge	Membership	Pastor
1870....	Central New York.....	Oswego.....	A. E. Corse.....	Mexico.....	259.....	W. R. Cobb
1871....	Central New York.....	Oswego.....	A. E. Corse.....	Mexico.....	285.....	W. R. Cobb
1872....	Central New York.....	Oswego.....	A. E. Corse.....	Mexico.....	325.....	B. F. Barker
1873....	Northern New York.....	Oswego.....	B. F. Barker.....	Mexico.....	327.....	J. T. Hewitt
1874....	Northern New York.....	Oswego.....	B. F. Barker.....	Mexico.....	289.....	J. T. Hewitt
1875....	Northern New York.....	Oswego.....	B. F. Barker.....	Mexico.....	305.....	S. P. Gray
1876....	Northern New York.....	Oswego.....	B. F. Barker.....	Mexico.....	300.....	S. P. Gray
1877....	Northern New York.....	Oswego.....	A. L. York.....	Mexico.....	324.....	W. F. Hemenway
1878....	Northern New York.....	Oswego.....	H. Skeel.....	Mexico.....	312.....	W. F. Hemenway
1879....	Northern New York.....	Oswego.....	H. Skeel.....	Mexico.....	307.....	W. F. Hemenway
1880....	Northern New York.....	Oswego.....	H. Skeel.....	Mexico.....	311.....	C. P. Lyford
1881....	Northern New York.....	Oswego.....	H. Skeel.....	Mexico.....	286.....	C. P. Lyford
1882....	Northern New York.....	Oswego.....	G. M. Mead.....	Mexico.....	281.....	C. P. Lyford
1883....	Northern New York.....	Oswego.....	G. M. Mead.....	Mexico.....	281.....	C. H. Guile
1884....	Northern New York.....	Oswego.....	G. M. Mead.....	Mexico.....	275.....	C. H. Guile
1885....	Northern New York.....	Oswego.....	G. M. Mead.....	Mexico.....	243.....	C. H. Guile
1886....	Northern New York.....	Oswego.....	G. M. Mead.....	Mexico.....	278.....	W. R. Cobb
1887....	Northern New York.....	Oswego.....	G. M. Mead.....	Mexico.....	280.....	W. R. Cobb
1888....	Northern New York.....	Oswego.....	H. M. Danforth.....	Mexico.....	297.....	C. E. Dorr
1889....	Northern New York.....	Oswego.....	H. M. Danforth.....	Mexico.....	245.....	C. E. Dorr
1890....	Northern New York.....	Oswego.....	H. M. Danforth.....	Mexico.....	277.....	C. E. Dorr
1891....	Northern New York.....	Oswego.....	H. M. Danforth.....	Mexico.....	261.....	J. C. Darling
1892....	Northern New York.....	Oswego.....	T. B. Shepherd.....	Mexico.....	295.....	J. C. Darling
1893....	Northern New York.....	Oswego.....	T. B. Shepherd.....	Mexico.....	293.....	J. C. Darling
1894....	Northern New York.....	Oswego.....	T. B. Shepherd.....	Mexico.....	320.....	H. W. Bennett
1895....	Northern New York.....	Oswego.....	T. B. Shepherd.....	Mexico.....	286.....	H. W. Bennett
1896....	Northern New York.....	Oswego.....	T. B. Shepherd.....	Mexico.....	258.....	J. H. Myers
1897....	Northern New York.....	Oswego.....	T. B. Shepherd.....	Mexico.....	260.....	J. H. Myers
1898....	Northern New York.....	Oswego.....	S. T. Dibble.....	Mexico.....	265.....	J. H. Myers
1899....	Northern New York.....	Oswego.....	S. T. Dibble.....	Mexico.....	275.....	J. H. Myers
1900....	Northern New York.....	Oswego.....	S. T. Dibble.....	Mexico.....	274.....	A. C. Danforth
1901....	Northern New York.....	Oswego.....	S. T. Dibble.....	Mexico.....	260.....	M. D. Sill

Date	Conference	District	Presiding Elder	Circuit or Charge	Membership	Pastor
1902	Northern New York	Oswego	S. T. Dibble	Mexico	280	M. D. Sill
1903	Northern New York	Oswego	S. T. Dibble	Mexico	260	M. D. Sill
1904	Northern New York	Oswego	A. C. Loucks	Mexico	275	M. D. Sill
1905	Northern New York	Oswego	A. C. Loucks	Mexico	280	M. D. Sill
1906	Northern New York	Oswego	A. C. Loucks	Mexico	322	G. F. Shepherd
1907	Northern New York	Oswego	A. C. Loucks	Mexico	316	G. F. Shepherd
1908	Northern New York	Oswego	A. C. Loucks	Mexico	332	G. F. Shepherd

Mexico has been in six Annual Conferences: New York, Genesee, Oneida, Black River, Central New York and Northern New York; in seven different districts: Cayuga, Oneida, Black River, Oswego, Watertown, Syracuse, and Camden; seven different names: Black River Circuit, Sandy Creek, Oswego, Salmon River, Mexicoville, Mexico Circuit and Mexico; twenty-nine presiding elders; sixty-eight pastors.

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Sent Out by Mexico M. E. Church to Preach the Gospel

Albert D. Peck, Local Preacher
 Reuben Halliday, Local Preacher
 B. R. Parsons, Local Preacher
 W. H. Calkins
 Isaac Turney
 Joseph Henry Lamb
 Dennison D. Parker
 Sarduis F. Kenyon

David Ferguson
 Levi Ferguson
 Matthew M. Parkhurst
 Othniel Holmes
 W. F. Purington
 Jesse F. Rathbun
 George P. Mains
 Frank B. Severance

Charles H. Walton
 Hobart L. Campbell
 Amos S. Nickerson
 George W. Wood
 Reuben Sherman
 Arthur D. Berry

History of the Sunday-School

By Miss Carrie M. Crosier

EARLY history tells us that the first Sunday-school in the town, and perhaps the first in the county was organized in 1814 at Prattville Hill by Miss Brewster ; and the Colosse Sunday-school began in 1828. The first records found relating to our own Sunday-school date back to February 12, 1832, when we find enrolled ten teachers, four male and six female, with nine male scholars and twenty-four female, among those were names of Oliver Whitney, Asa Putman, Margaret Wickware, Harriet Ames, Lucy Gregory, Eldad Smith, Simon Tuller, and many other names familiar in the history of the church.

The first constitution found bears the date of its adoption, April 11, 1834, and reads as follows :

Article I.—This Society shall be called the Bible, Tract and Sunday-school Society in the congregation of the Village of Mexico, auxiliary to the Bible, Tract and Sunday-school Society of the Methodist Episcopal Church.

Article II.—The object of this society shall be to promote the Bible, Tract and Sunday-school cause under the patronage of the Methodist Episcopal Church.

Article III.—Terms of membership shall be an annual subscription of twelve and one-half cents in advance.

Article IV.—The officers of this Society shall be a President, Vice-President, Secretary and Treasurer and a Board of nine Managers, who shall faithfully perform the duties usually assigned in similar cases.

Article V.—The funds of this Society shall be disposed of as follows : one-tenth to the parent Society at New York, one-fourth of the remainder to the publishing fund, and the remainder for the purchasing of Bibles, Tracts and Sunday-school books to be distributed.

Article VI.—The Board of Managers shall direct the Treasurer in the disposition of the money to be expended, and shall distribute the Bibles, Tracts and Sunday-school books so procured.

Article VII.—The Treasurer shall faithfully and promptly remit the money as directed by the Standing Committee and the Constitution of the Society.

Article VIII.—The Board of Officers of the Society shall meet once in three months, and the Society shall meet once a year on the second Monday in April, at five o'clock p. m.

Article IX.—It shall be the duty of the Secretary and Treasurer to make

a full and satisfactory report of the proceedings of the Board and the state of the funds at the Annual Meeting of the Society.

Article X.—It shall be the duty of the Secretary to preserve these reports carefully and send a copy once a year to the parent Society at New York so as to reach them by the tenth or fifteenth of June in each year.

Article XI.—A public anniversary of this Society shall be held on the fourth day of July in each year.

We find in the minutes of 1838 that the Sunday-school celebrated July Fourth. The exercises commenced at ten a. m. J. G. Merriam was marshal of the day. The address was given by Rev. Everdale. O. C. Whitney, J. G. Ross, S. G. Ball, managers of the Sunday-school, were also committee on arrangements. Later the celebrations or picnics were held at the lake, farmers furnishing teams and hayracks decorated with evergreens and banners for the children and young people.

In the first secretary's book that we find there is a place for remarks, which have been very helpful in this history and we would recommend a similar one for present use. In it we find for December 25, 1842: "Today being Christmas not so many scholars are present as might be expected."

November 5, 1843: "A very good number of scholars present today. The female part of the school are greatly in want of teachers. It appears that the young ladies as a general thing had rather be scholars than teachers. It is a good thing to receive but better to give. Remember this."

January 28, 1844: "No school today in consequence of the cold and being crowded round the stove by the congregation."

February 18, 1844: "Not so many as at the last school. It is a very pleasant day. Nothing unusual to hinder as eye can tell."

April 7, 1844: "Only thirty-seven scholars present today. The weather is pleasant, the going is good. Why, therefore, are so many of the scholars absent from Sunday-school? Think their pure minds ought to be stirred up by way of remembrance."

May 19, 1844: "There are at present ninety-three scholars on the receiving book and today thirty-four of that number are present, leaving sixty-five at their homes. Think something is the matter. Hope somebody will take this matter into consideration, and give the parents of the children a most glorious stirring up."

October 11, 1846: (Just sixty-two years ago today we find the following note.) "Warm and pleasant; only fifty-four in school today in consequence of not having any preaching in the fore part of the day."

Another in the same year we find: "One hundred and seven in school today. A lively interest felt on the part of the teachers in the prosperity of the school and in the welfare of the children. Again warm and pleasant but a

small school; must be a lack on the part of the parents." One blue Sunday reads: "School nearly run out, seems to be no energy," then follows a prayer by the secretary for the revival of the work of God. School soon reported in a more prosperous condition. Might it not have been in answer to that prayer? We are told that strict attention paid to questions of superintendent and ready answers show the delight in the study of the Scriptures. Pupils were required to commit seven Bible verses each week and recite them on Sunday.

In 1849, we see a cloud no larger than a man's hand, a sign of the missionary spirit later developed in our church, when a committee was appointed to "visit the several neighborhoods and endeavor to enlist new zeal and create new interest, to stir up the church to a new engagedness for the prosperity of the Sunday-school."

In the by-laws of 1842, we find: "All the members shall stand while singing and kneel in time of prayer. It shall be deemed disrespectful for teachers or scholars to leave the room until the exercises are closed, unless they shall be excused, the gentlemen by the male and the ladies by the female superintendent." About this time we are told that the annual meetings were held in the basement story of the brick church.

The first officers that we find recorded is in 1834. President, Orrin Whitney; vice-president, Reuben Halliday; secretary, John Bostwick; treasurer, Simon Tuller. The board of managers were: Oliver Whitney, Lyman Lord, Eldad Smith, John Southworth, Asa Putman, Joseph Patten, Edward Huntington, Elias Montague, Stanton Kenyon. In 1839 the first superintendent recorded is Isaac Turney, and the female superintendents, Sara Patterson and Olive Densmore.

We find a library in connection with the school in 1837, with Eldad Smith, librarian. The following are some of the titles taken from the list of books: "Fletcher's Appeal," "The Improvement of the Mind," "Warnings of the Dead," "Watson's Apology," "A Monument of Parental Affection," "A Summary of the Christian Revelation," "Anecdotes of Religious Tracts," "Jonah's Gourd," "Garden of Eden."

The names of some of the former superintendents will be familiar to many: Peter Sandhovel, John Sawyer, John R. French, Henry C. Peck, Lewis Miller, L. G. Ballard, C. E. Dorr and J. H. Myers. In Henry Peck and Lewis Miller we had two men who devoted their lives to the Sunday-school, not only as superintendents, but as teachers, being connected with the school until the day of their death, and in our present superintendent, F. L. Kellogg, who has served seven years, we have one whose first thought is of the Sunday-school and the pupils under his charge. The prosperous condition of our school testifies to his devotion and loyalty in every detail, his faithfulness and constant attendance, never permitting anything to come between himself and his duty.

As we turn the pages of record books yellow with age, we find the names of these teachers: Lucy Mitchell, Frances Tuller, Mrs. E. D. Goit, Mrs. Barber, Mr. and Mrs. C. B. Thomson, R. L. Nelson, Mrs. O. Ball, Mrs. Simeon Parkhurst, Hannah Parkhurst and many others we could mention that labored long and faithfully for the up-building and prosperity of the school.

The Sunday-school was organized into a Missionary Society under the superintendent, Rev. C. E. Dorr, in 1888. The first Sunday in every month we have a missionary program arranged by the president, Mrs. S. Oxner, and the collection is for our missionary work. Our school is now supporting a native preacher in China. We have scholarships both in Korea and Japan. We feel very closely connected with Japan through the work of one from our school, Rev. A. D. Berry.

The Home Department was organized in 1897, under the direction of Rev. J. H. Myers. It has proved to be very helpful to the Sunday-school and under the present superintendent, Mrs. F. Cook, and her visitors very efficient work is being done. The Temperance Society was also organized under Rev. J. H. Myers. Special temperance programs are given quarterly, conducted by the superintendent, Mrs. J. W. Ladd. Since taking up this work 263 from the school have signed the pledge. The Primaries, Juniors and Intermediates have taken the place of the old time Buds of Promise and Infant Class. The Cradle Roll was organized by Mrs. M. D. Sill in 1903. Since that time there have been 131 names enrolled. At present there are forty-three members. It is a very strong feature of our Sunday-school work, being a bond between the parent and the church.

The present officers in the school are: superintendent, F. L. Kellogg; first assistant superintendent, S. J. Ramsey; second assistant, Mrs. Ella Ball; secretary, Mrs. Eva Pettingill; treasurer, Miss Evalyn Rose.

During the last two years several of our classes have organized, have chosen a class name and have their officers. The Business Men's Class organized February 25, 1906, by Rev. M. D. Sill with twenty-two members. In April he was succeeded by Rev. G. F. Shepherd, under whose leadership the class has increased to sixty members, with an average attendance of forty. The Business Men's Class as the name implies is composed of vigilant, aggressive men earnestly doing the King's business.

How much might be written between the lines in this brief history of the seventy-six years of Sunday-school work? Of the unknown and unrecorded influences that have been silently at work? Of the first Bible teachings that came to many in that little upper room? Of the influences that have gone from this school to the east and the west, the north and the south, yes, and are now even reaching across the sea where our native preacher is telling the "old, old story?" Many brave ones, tried and true, have gone from our school, some

obeyed the call to serve their country, others to be soldiers of the cross, and two have carried the glad tidings to other countries. Long live the Sunday-school, the only organization to keep its name in nearly all denominations, the school for the aged, the youth, and the child, one of the greatest agencies for the building up of the Kingdom.

“ If you and I today
Should stop and lay
Our life-work down, and let our hands fall where they will—
Fall down to lie quite still ;
And if some other hand should come,
And stoop to find
The threads we carried, so that it could wind,
Beginning where we stopped ; if it should come to keep
Our life-work going ; seek
To carry on the good design
Distinctively made yours, or mine,
What would it find ? ”



THE OLD PARSONAGE ON RAILROAD STREET

History of Young People's Work

By Miss Effie A. Berry

THIS is the day of organizations. Our church has fallen in line and we have nearly every organization known to Methodism. We have the missionary societies from the "Mothers in Israel" down to the babies. "In the morning sow thy seed; in the evening withhold not thy hand." Who can tell the good that has been and will be accomplished by sowing the seed in the hearts of the young people, and it may be that some day, some of these little ones now banded together may carry the story of the Gospel to the waste places of our own land and to the uttermost parts of the earth. God is calling our young people to greater usefulness in his service. Some of us will remember back in our childhood, before the day of organized effort, the little Children's Aid Society which Mrs. Henry Barton organized, and how the boys and girls for several years raised money and packed barrels of clothing and provisions for the old "Five Points Mission" in New York. Methinks some of us can trace our interest in missions to that little society.

The Young Woman's Foreign Missionary Society was organized in 1887, with twelve charter members, by Miss Rosetta Coit, District Secretary of the Woman's Foreign Missionary Society. We have now fifty-six members. The meetings are held at the homes of the members the second Monday of every month. The society has done and is doing good work in helping in the support of missionaries, orphans and Bible women. A few years ago they took up a scholarship in India, called the Sill Scholarship in honor of Rev. M. D. Sill who was our pastor at the time. We have had several returned missionaries with us, Miss Clara Downey, Miss Linam, Miss Dribelbies and Miss Lulu Miller who have brought us into closer touch with the work.

The King's Heralds were organized September, 1903. Their meetings are held the first and third Saturdays of every month. The girls are helping in the support of Miss Long, their missionary. They also sent a Christmas box to Rev. A. D. Berry of Japan, who gave it to the girls' school in Fukuoka. Mr. Berry sent a picture of the school and the Christmas tree, which was trimmed with the dolls and other presents from the box, to the King's Heralds. The girls are doing good work. They have eighteen members.

The Standard Bearers were organized from the King's Heralds in November, 1905. They have fifteen members. Their meetings are held the first Monday of the month. They are helping in the support of Miss Lulu Miller, the Standard Bearer missionary.

Our little Light Bearers were organized November, 1905. They now have twenty-six members. They have made our pastor's daughter, Louise Gertrude Shepherd, a life member. They have given five dollars as a thank offering and three dollars toward the support of the King's Heralds' and Light Bearers' missionary, Miss Long.

A society called the King's Daughters Mission Band was organized January, 1891, but in September of the same year, at a meeting of the Woman's Home Missionary Society they re-organized under the name of the King's Daughters' Home Mission Circle. The object of the society was to interest the young people in missionary work among the ignorant and degraded in our own land. After a few years of good work, the society disbanded.

The Dorcas Missionary Circle, auxiliary to the Woman's Home Missionary Society, was organized at the home of Mrs. L. B. Cobb, April 6, 1898, with thirteen members. The meetings are held monthly at the homes of members. For four years the society supported a girl in Kent Home, North Carolina. Every year they have sent a box valued at \$50 to Kent Home. This year they will help the Immigrant Home for girls in New York. They are also planning to take up a scholarship in some home.

We must not forget Our Mother's Jewels which was organized in 1907. They have a membership of thirty.

On March 3, 1905, Mr. and Mrs. Sill invited the junior boys to the parsonage for tea. Mr. Sill then organized the Knights of St. Paul. The aim of the society is to develop a manly, Christian character. Mr. Sill did much for the boys and when called to another charge Rev. G. F. Shepherd took up the work and is faithfully working for the improvement of the boys. He is trying to teach them that a manly Christian character and a good time can and do go together. They have now twenty-three members.

In 1887, during the pastorate of Rev. W. R. Cobb, his daughter, Miss Hattie Cobb, felt very deeply impressed that something ought to be done for the young people of the church and that it was a work for her to do, but not feeling very strong she shrank from the task. One night, tired, nervous and unable to sleep, she promised the Lord if He would let her go to sleep, in the morning she would see what could be done about organizing a young people's society. She immediately fell asleep and slept till morning. So the Young People's Society of Christian Endeavor had its birth. The society was a great help to the young people. After years of usefulness, it was thought best during the pastorate of Rev. H. W. Bennett to re-organize into the Epworth League, and so in December, 1895, the society became Chapter 15,571 of the Epworth League. On November 8, 1897, the society met in the church parlors and under the direction of Rev. J. H. Myers organized the Epworth League Literary Club. The object of the club was the social, intellectual and spiritual

improvement of the members. The success of the club was due to the efficient efforts of Dr. Myers. The League is helping in the support of Rev. Harry Rowe, our conference missionary. A mission study class was organized last fall. We took up the study of Japan with Rev. A. D. Berry as the leader. The Mercy and Help Department has done good work in visiting the sick and in sending supplies to the needy.

“ Have you had a kindness shown ?

Pass it on ;

’Twas not given for thee alone,

Pass it on ;

Let it travel down the years,

Let it wipe another’s tears,

Till in heav’n the deed appears—

Pass it on.

“ Did you hear the loving word ?

Pass it on ;

Like the singing of a bird ?

Pass it on ;

Let its music live and grow,

Let it cheer another’s woe ;

You have reaped what others sow,

Pass it on.

“ ’Twas the sunshine of a smile,

Pass it on ;

Staying but a little while !

Pass it on ;

April beam, the little thing,

Still it makes the flow’rs of spring,

Makes the silent birds to sing—

Pass it on.

“ Have you found the heav’nly light ?

Pass it on ;

Souls are groping in the night,

Daylight gone ;

Hold thy lighted lamp on high,

Be a star in some one’s sky,

He may live who else would die—

Pass it on.

“ Be not selfish in thy greed,

Pass it on ;

Look upon thy brother’s need,

Pass it on ;

Live for self, you live in vain ;

Live for Christ, you live again ;

Live for him, with him you reign—

Pass it on.”

Our Church's Part in the Civil War

By Hon. T. W. Skinner

THE history of this church and the part it took in the Civil War is one of great interest. No part of the state exhibited more patriotism than our town, and Oswego County enjoys the distinction of having sent to the war one of the first regiments and the first commissioned captain in the state. The record of this church in that great struggle for national life is one we point to with special pride. During those years, Rev. M. D. Kinney was pastor of this church and he was known in all this section as the "War Minister." His sermons were a call to arms; he believed in the war, he believed it a part of God's plan to mould and shape the destiny of this people, and the intensity of his earnest nature would kindle and glow as he talked it, and prayed it, and preached it. He had faith in the issue and his faith never faltered during the dark, doubtful days and mournful months and years of that cruel war; for he believed in an overruling providence that would surely lead this people through the strife to peace and prosperity. There is no doubt that his intense loyalty had much to do in making our church the loyal church it was, and in helping to fill the army of the Union.

He preached three great war sermons on fast days appointed by President Lincoln. I well remember his last and greatest war sermon was in the Presbyterian Church before the united congregations of all the churches. I recall as though it was but yesterday, when our nation's flag had been torn down and dishonored by the South, when the thunder of the cannons that destroyed Fort Sumpter had hardly ceased, that I met Captain Melzar Richards upon our streets, earnestly calling for volunteers from this town to go with him to the front to fight for the old flag and save the nation. He said to me, "How can I live and stay at home and see the old flag so dishonored?" He proved to be as brave a man as ever fought for his country, and through his exertions, and others like him, within thirty days the Twenty-fourth Regiment was encamped waiting for orders and ready for the front. Among the first young men who enlisted in that fighting regiment was Captain E. L. Huntington, of this church, who enlisted as corporal of Company B and for nearly three years was in active service; he then re-enlisted in the Ninth Heavy Artillery and finally became captain, and at the close of the war was honorably discharged. This church has a right to be proud of his record, not only as a soldier, but for the honorable positions he has held in town and county. Forty-five young men, all told, went out from this church and society, many of them never came home, but

are lying on some southern battle-field, or in a southern grave, unhonored and unknown. Of those who returned only four are left now attending this church: Leander Tuller and LeGrange Ballard of the One Hundred and Tenth, Daniel H. Austin of the Eighty-first, and Captain E. L. Huntington of the Twenty-fourth.

So many men went from this church to the war that it was with difficulty and with great labor and sacrifice of money and labor by those who remained that the church could be supported. The church was too poor to employ a sexton and the duties of sexton were faithfully performed by Henry C. Peck and family. Mr. Peck and Seabury A. Tuller were two of the largest contributors in supporting the church and among the most earnest friends of the Union. The record of this church in the important and arduous work of furnishing men and means to carry on the war is one we cherish with great satisfaction. Mr. Tuller was the Supervisor of the town and the work of raising money for paying bounties and other war expenses was a great work and required great experience and business ability, and no Supervisor of the county did better service for his country than he.

During the dark, doubtful days of the war, President Lincoln called for 300,000 men. They were soon raised, but when he soon after called for 300,000 more, it seemed as though it would take the last man among us fit for service. War meetings had to be held in village and town, and were addressed by Rev. M. D. Kinney, John J. Lamoree and myself of this church, and by Rev. T. A. Weed, Judge Cyrus Whitney and G. G. French of the Presbyterian. But the most effective work in getting volunteers was the soul-stirring patriotic songs of Lewis Miller and Stebbins R. Orvis, of this church, who sang so many years in our church. The last 300,000 was raised and went marching to the front singing, "We are Coming Father Abraham 300,000 More."

Among those who went out from this church who had been boys in our Sunday-school were two sons of Benjamin Midlam and wife, two of the early members of this church; one son died at Andersonville Prison from starvation, begging for food when there was none to give; the other son, Captain George Midlam, after many battles and with a portion of a Rebel shell in his body, still lives. His experience as a gunner on a gunboat on the Mississippi River is thrilling and interesting. In one battle while handling the powder the ship caught fire and the magazine was in danger of explosion. The only remedy was to flood the magazine and the man whose duty it was to do it was disabled. Nothing could be done but stop the hole that led to the powder. Nothing daunted, regardless of danger, Captain Midlam bravely stopped the hole with his body till some one was found to flood the magazine. His most thrilling experience was in running the Rebel batteries on Island No. 10 in the Mississippi River, just above Vicksburg. General Grant was besieg-

ing Vicksburg and needed the gunboats to assist, but they could not get to his assistance without running the batteries on Island No. 10, which seemed impossible; but one dark night it was attempted and succeeded after great effort and terrible risk of life.

The country applauded the brave deed and Vicksburg was finally taken. Battery G of the Light Artillery was raised and officered almost entirely in this village and vicinity. Captain Ames and Lieutenant Marshall Rundell were cousins, both grandsons of Minerva Ames, that earliest Methodist pioneer, whose numerous descendants of Ames and Whitneys were in several of our regiments. Marshall Rundell was the only son of Rev. Dr. and Mrs. Harriet Rundell of this church. He died in the service leaving them childless. Jesse Burdick, also of this church, was one of the officers, and had charge of one of the cannon. He fought with the Battery through many battles and especially in that terrible and decisive battle at Gettysburg. It is not too much to say that the bold stand and bravery of the men of that battery had much to do with gaining that great victory. It occurred on July Fourth, our nation's birthday, the same day that Vicksburg was taken by General Grant, and so important and decisive were these great victories, coming as they did after many defeats, that we then first began to know that our country could be saved and the Constitution preserved. Our church feels a just pride in the fact that she contributed from the church and Sunday-school men who helped win those victories.

While we speak of those terrible battlefields and those prison pens at Andersonville and Libby, we must not forget those suffering women and helpless children left behind, for the soldiers were not the only ones to suffer and make sacrifices for their country before the cruel war was ended. That fond mother who gave up her only son, that devoted wife who gave up her husband, gave to their country more than life itself, and had it not been for the heroic devotion and self-sacrifice of the women of the north, our cause would have been lost. When Mrs. Harriet Rundell of this church, that noble, patriotic Christian mother, whom so many of us remember with grateful love for what she did for us in our sickness and sorrows, gave her son to the cause, she said: "I now lay my only son and all I have upon the altar of my beloved country; I bid him go to the front in the discharge of a patriotic duty to his fellow men, to the nation's flag and to the cause of Jesus Christ. If my son shall return to me, let it be without stain or lack of personal duty, but if he never returns, Thy will, O God, Thy will be done." During the darkest days of the war a deputation of Methodist ministers visited President Lincoln, at the White House. In response to their words of encouragement he said, "The Methodist Church, not less devoted than the best, is by its greatest numbers, the most important of all. It is no fault of others that the Methodist Episcopal Church sends more

soldiers to the field, more nurses to the hospitals and more prayers to heaven than any. God bless the Methodist Episcopal Church, bless all the churches, and blessed be God, who, in this our great trial gave us the churches."

The Relation of Our Church to the Mexico Academy

By Mrs. L. G. Ballard

THROUGHOUT the middle ages, the schools were under the guardianship of the church, and when the Reformation was founded upon the principle of an open Bible instead of traditions, it became absolutely necessary to have an educated ministry. This spirit was brought to America by the early immigrants. The foundation of all the older seats of learning, such as Harvard and Yale Colleges was laid by Christian clergymen.

These institutions were intended for the education of men for the professions of which the ministry was chief. Until very recent times, the common tradition of New England required that the head of the academy or college should be a clergyman. This is still true of the majority of schools in the United States, outside of those supported by money raised by general taxation.

The Methodist Episcopal Church has always been identified with education, both secondary and of collegiate rank. One of the first enterprises of the infant church was the foundation of a school and college. Nearly all the institutions mentioned in the Methodist year books of the first quarter of the Nineteenth Century, are today not only in existence, but are first-class institutions of their respective grades. Many of them will soon celebrate their centennials.

It is therefore not unnatural that we should find that many of the educational institutions of Northern and Central New York have at one time or another been identified with various denominations, and especially with the Methodist Episcopal Church. This young and aggressive organization made its influence speedily felt. Where there was no direct organic relation, its ministers often acted as principals and teachers, sometimes the institutions passed directly under the church control for a time, if not permanently. Aside from the number of principals, not ministers, that have been members of the Methodist Episcopal Church, both of the influences above mentioned can be traced in the history of Mexico Academy.

Eleven of the principals of the academy have been members of this church. Three were members of the former Oneida and Black River Conferences and were regularly appointed by the bishops to this work.

A study of the printed minutes of the early conferences on file in the general library of the Syracuse University has shown several interesting facts in connection with the early relations of the church and academy. The Mexico Circuit is first mentioned by name in the Oneida Conference minutes for 1831,



THE KING'S HERALDS

Standing, from left to right—Mrs. Frank Munson, Pearl Daniels, Hattie Woodruff, Rose Parmenter, Greta Coe, Esther Nicholson, Marion Berry, Mrs. Stanley Stevens.

Sitting, from left to right—Stella Woodruff, Mildred Kellogg, Clara Parmenter, Letta Fellows, Eugenia Carney, Janie Wright, Marion Coe.

where it is a part of Black River District and Charles Northrup is mentioned as the preacher in charge. The circuit reported 740 white and five colored members.

In 1834, G. G. Hapgood and Amos Tuller are the preachers in charge, and in 1836 Mexicoville appears as a charge of the newly organized Black River Conference, reporting 208 members. In 1836, G. G. Hapgood is appointed by the bishop to the principalship of Rensselaer-Oswego Academy. In 1838, he is in addition named as preacher in charge at Palermo and the Mexico charge was left to be supplied. In the minutes of 1840, Benjamin I. Diefendorf is noted as principal of the academy and B. Holmes is assigned as pastor of the village church. In 1844, G. G. Hapgood is again appointed to the academy, and also in 1845. In 1846, the bishop appointed E. E. Bragdon. The next year the academy is marked "to be supplied" and from that time no appointments appear in the minutes.

According to the Semi-Centennial address of D. W. C. Peck, during the term of office of Mr. Bragdon's successor, there arose in the minds of many shareholders and citizens the idea that a still greater attendance of scholars might be secured by a transfer of the institution to the Black River Conference. It was thought that the ministers of that connection, taking an especial interest, might act as agents for procuring patronage. The Conference manifested a willingness to assume control, and accepted an assignment of stock from shareholders to the amount of \$1,230, which gave that body the management of affairs.

This seems to have been mistaken action upon both parties. The institution had been founded and fostered by members of all demoninations, and was entitled to this continued interest and respect. It was local in its nature and office. The people of the vicinity felt the friction of the new arrangement more than had been anticipated, and the no special action of the Conference was made the particular ground of complaint, still there was a growing feeling of uneasiness. In the minutes of the Black River Conference for 1852 is the following report of the Committee on Education with reference to the subject:

"Your committee have also carefully considered the memorial from the Mexico Quarterly Conference touching certain stocks of the Mexico Academy and would recommend:

"*First.* That as there may be some of those original stockholders, who have not perfectly understood what was necessary to make a legal transfer and who would still prefer to manage the stock they once held, we propose that the offer this Conference made to them be extended to next January and then cease.

"*Second.* That B. Holmes be appointed to consummate such transfer as the stockholders desire, up to January next, and also that he represent the stock we may then be found to have in that institution."

Evidently the feeling of the stockholders did not improve and the next year the Conference retired from the arrangement into which they had entered. This terminated all direct connection between the school and the church. Looking back on the transaction after a half century, it is evident that the local academy authorities forgot the old adage about eating your cake and still possessing it.

But while the Conference officially ceased to have supervision over the school, the influence of the church upon it was not by any means at an end. In 1855, after five years' experience at the Falley Seminary, John R. French, at the age of thirty, assumed charge of the academy, and for four years carried on its work successfully. His successor was J. Dorman Steele, whose term was cut short by his enlistment in the Civil War, in the fall of 1861, as captain of Company K of the Eighty-first New York Volunteers. After a year's service he was honorably discharged on account of wounds received in the Battle of Seven Pines.

In the list of thirty-seven that have held the principalship of Mexico Academy, the four greater names have probably been those of Hapgood, French, Steele and Gifford. The latter's knowledge of the law has won him an enviable position among his fellows; the other three were closely identified with the Methodist Episcopal Church and with the Syracuse University in its formation period. Hapgood was a scholarly man, well versed in the original languages of the Old Testament, and finished his course as Professor of Hebrew at the University. Steele became widely known by his text books in Science, from the proceeds of which the Physics Hall and the endowment of the Physics Chair has been provided. In honor of his father-in-law, Gardner Baker, the Northern New York Conference endowed the Latin Professorship.

But more enduring than that of either of the others will be the memory of John R. French, through stress and storm, when friends fell away and the treasury was empty, acting in nearly every capacity, except that of janitor, he nursed the infant enterprise, determined that the failure at Troy should not be repeated.

The present success of Syracuse University would have been impossible except for the efforts of a band of pioneers among whom Dean French was by no means least.

The Methodist Episcopal Church today is as closely allied with the interests of our academy and high school as at any previous time. We find on the Board of Education the names of J. W. Ladd, Mrs. Frank Munson and Mrs. Henry Cook, members of this church. From our Methodist homes each year young people, of whom we are justly proud, go forth better fitted for their life work because of the training received at Mexico Academy and High School.

The Women of the Church

By Mrs. D. H. Austin

JUST one hundred years ago, a woman, who loved her Lord and Master with all her heart, and wanted to honor Him in all her ways, opened wide her doors and welcomed whoever came in His Name. Thus it came to pass, that the first Methodist sermon ever delivered in Mexico was in the home of this busy woman, the mother of fourteen children, eleven living to maturity, and in this same consecrated home, the first Methodist class was organized, which consisted of five members, four of whom were women. Here also was held the first quarterly meeting and around this very stand in the bedroom, the first sacrament was administered to eight communicants whose names are printed there, the stand being presented to this church by a granddaughter of Aunt Minerva Ames, Mrs. Lewis Miller, and preserved as a sacred relic. Surely the mantle of Aunt Minerva Ames has fallen on the women of Mexico, for in all these one hundred years, the women of our church have labored both zealously and faithfully for its advancement, spiritually, socially and financially. In those early days of our grand-mothers, no records were kept, but their labor was arduous, and their sacrifices great.

The War of 1812 showed that their strength of character and bravery in danger was unequalled even in the Twentieth Century. Their zeal, loyalty and unselfish devotion to church and friends, can not be overestimated. Although no records can be found, we can readily understand how the needs of the times called into existence a Missionary Sewing Society, where the women met, and while they were talking one to another, their fingers were busy fashioning garments or bedding for their pastor's or needy families. The poor, both far and near, were not neglected, for our great grand-mothers were ever ready to assist the destitute or the sorrowful, in practical ways, and it is presumable that their nimble fingers earned the communion set, which was given to a sister church in 1875, when a new one was purchased by our choir, said choir being composed of our sweet singers where the women outnumbered the men. The plates of this set are still in use, and right here let me say that our communion set was taken to the church and returned and cared for fifty years by one woman, and when the burden became too heavy for her failing strength, it was taken up by her daughter, Ida Ballard and her husband. The marriage of Ida Peck and LaGrange Ballard, as far as can be ascertained, was the first wedding in the new church.

When the old church burned in 1851, it was a little girl named Harriet

Wilder then (now Mrs. Dexter Howard) and now a member of our Sunday-school, who first saw the smoke and gave the alarm. She also stood with the women who rallied to the rescue of the parsonage, forming a long line from the church to the creek, the line of men passing the pails of water to the men at work on the church, and the women the empty pails back again to be refilled. She was chided because she dropped her pail. When the new church was raised in 1852 the women fried doughnuts and made lemonade to cheer and encourage the workers. A paper, yellow with age, has been found which shows that fifty years ago there were two societies connected with this church, one called the Half-Dime Society and the other The Ladies' Benevolent Society. The paper contains a report from a committee of women who were appointed by the Half-Dime Society to procure and provide payment for the cushions, carpets, lamps and other necessary supplies for the new church ; which they did and respectfully submitted an itemized bill of receipts and disbursements amounting to \$523.22. All honor to the women of long ago who so planned and labored, and sacrificed, and prayed that this very house might be properly furnished.

During the sad days of our country's agony, our women were as heroic as those at the front or in the field. Mothers parted from their sons, wives from their husbands, daughters from their fathers, sisters from their brothers and girls from their lovers, bravely bidding them good bye. But Oh ! the anxious days and sleepless nights weighted with prayers, during that long, cruel war, but our women, loyal and true to their country's need, did whatever their hands found to do ; some were even compelled to don men's apparel and perform the work in field or farm that their children might not suffer for the necessities of life. All were active and patriotic in working for the soldiers, preparing the snowy white lint and bandages, knitting socks or mittens, making soft pillows for weary heads, slippers for tired feet, packing and sending boxes or barrels of provisions, anything and everything for aid or comfort to their loved ones so far away. In those bitter days flags were not for sale as now, and one woman, still living, and still a member of this church and now past ninety-two, sat and cut and sewed, day after day, far into the night, for sewing machines were unknown then, until she had completed one flag for the boys who went from her neighborhood, and this same woman known in all this vicinity as Auntie Duell (Eunice Duell) helped other woman to plan, cut and sew another flag which was presented to Battery G by Auntie Rundell (Harriet Rundell, M. D.), who was one of the most active of our women in everything that might bring comfort or aid to our boys in blue, having parted with her only son, that he too, might respond to his country's call. While Battery G was camped near Alexandria, Virginia, she went to their camp in January, 1862, remaining with them about two weeks, cheering the sad and lonely in her motherly fashion, visiting the sick, always

carrying her medicine case and dealing therefrom freely to all who needed it. Her very presence was a comfort and joy. One day she fired off a cannon which was considered a great feat for a woman.

In November, 1871, Mrs. Dr. Butler, a returned missionary from India, came to Mexico and organized a Woman's Foreign Missionary Society with a charter membership of twenty-two. Sixteen of these have responded to the call of the Master, four have removed, and only two have we still with us, Augusta Peck and Mary Barton. For thirty-seven years members of the Woman's Foreign Missionary Society have done all they could to obey the voice of the Master, "Go ye into all the world" and with an unabated interest are still obeying. During these thirty-seven years the Woman's Foreign Missionary Society has raised nearly five thousand dollars. In 1887, a Young Woman's Foreign Missionary Society was organized by Miss Coit with a membership of thirteen and now numbers fifty-six and they have raised about eight hundred dollars. In 1903, the King's Heralds were organized with a membership of nine and in their five years have raised about sixty dollars. In November, 1905, the Standard Bearers and Little Light Bearers were organized with a membership of five and thirteen, respectively, and have raised about fifty dollars, making the grand total for the Woman's Foreign Missionary Society from 1871 to 1908, six thousand dollars. A daughter of Aunt Minerva Ames was elected our first president, which office Auntie Rundell held for fifteen years, i. e., in 1872 and 1877, and from 1883 to 1896, when she was called to dwell forever with her Lord. She was a communicant of our church for sixty-five years, and earnestly labored for its best interests, giving of her time, her money, and her prayers. One instance only of her generosity will be sufficient to show how large was her love for her church: that after a certain claim was met, she made provision in her will that the house now occupied by our pastor should be given to the Methodist Episcopal Church for a parsonage, also willing \$50 to each the Woman's Foreign and Woman's Home Missionary Societies. Is it surprising that our church is noted for its missionary giving, when we remember that we have had such missionaries as Mrs. Dr. Butler, Mrs. Bradley, Mrs. Baldwin and Mrs. Gamewell and the Misses Downey, Danforth, Todd, Glenck, Linam, Miller and Driebelbies with us at times during these thirty-seven years? It was the inspiring address of Clara Cushman that kindled the missionary spirit in one of our mother's boys, that he then and there consecrated his life to Foreign Missionary work and is now doing splendid service for the Master in far away Japan.

In March, 1891, Mrs. E. R. Redhead of Fulton, in the home of Mrs. T. W. Skinner, organized a Woman's Home Missionary Society with a membership of eleven, and Mrs. C. L. Griffeth of precious memory was elected president, which office she held for three years and during that time the

membership increased to forty, and has since been eighty, when it was the banner auxiliary in the district. The Woman's Home Missionary Society covers a broad field, for wherever the Stars and Stripes float, there is Home Missionary soil, and our women with warm hearts and busy, deft fingers sew not only for the needy in our own vicinity, but are ever ready to send their handiwork to needy ministers on the frontier, our struggling young sisters in the sunny south-land, the immigrants just landing at Ellis Island, or the Italian Mission in nearby Utica. During their seventeen years, the Woman's Home Missionary Society has raised about thirty-five hundred dollars. In April, 1898, the Dorcas Mission Circle, auxiliary to the Woman's Home Missionary Society, was organized in the home of Mrs. L. B. Cobb, by Mrs. C. L. Peck, now of Watertown, with thirteen members which has increased to twenty-five, Mrs. S. J. Ramsey being elected president, which office she held for seven years. During these ten years they have raised in money and supplies six hundred dollars. In 1907, the Mother's Jewels were organized with a membership of thirty and in their two years have raised six dollars. They were organized by Mrs. Ella Ball, a charter member of the Woman's Home Missionary Society, and for twenty-five years a member of the Woman's Foreign Missionary Society. The grand total for the Woman's Home Missionary Society in seventeen years is a little over four thousand dollars.

In November, 1896, our pastor's wife, Mrs. J. H. Myers, organized a Ladies' Aid which comprised every woman who attended the Methodist Episcopal Church, its object being to devise ways and means whereby to assist in the financial welfare of the church. Mrs. D. H. Austin was elected president and during its first year a well and a storm house were built at the parsonage and the church cupboards replenished with needed supplies. At various times the Ladies' Aid have placed new stoves in parsonage and church, new carpets for both church and parsonage, new individual communion cups and had the seats made over for the auditorium. For the past five years, Mrs. W. S. Sweetland has been our president whose great executive ability, combined with persistent energy, has tided the society over many financial embarrassments. In 1905 the executive committee, twenty strong, wishing to show their respect and love for one of our members, went, accompanied by their husbands and carrying appetizing refreshments, to their beautiful home and surprised them on their thirty-fifth anniversary of their wedding day. An evening of unalloyed pleasure was enjoyed, but the crowning event of the evening came as we were about to bid them good night, when Mr. and Mrs. G. H. Wilson placed fifty dollars in our hands, our first and only unsolicited gift. This, with fifty-five dollars we raised, was used toward purchasing a piano for the church parlors. In 1907 and 1908 the Ladies' Aid paid largely toward the repairs of the church and assumed the expenses of this Centennial, which makes the grand total for its

twelve years of existence, one thousand and fifty dollars. Adding this to that of the Woman's Foreign Missionary Society and Woman's Home Missionary Society we have the grand total for woman's work from 1871 to 1908 over ten thousand dollars. Besides this sum, all of our singers rallied to the help of Mr. Miller in presenting concerts and musical entertainments, the proceeds of which, amounting to over two thousand dollars, went toward purchasing the bell in 1873 which still rings true, and the organ in 1879 which has always had a woman organist until within the last two years, the chairs still in use, and other furnishings of the church.

Our women not only pray in secret, but in public; not only teach their children at home, but in Sunday-school; not only teach, but are superintendents; not only sing God's praises but lead the choir; play the pipe organ as well as the piano; and have been known to conduct a Sunday evening service. In every way they are loyal and true in upholding their pastor's hands. The social affairs have been many, but usually united closely with finance. We have had suppers, lectures, musicals, entertainments, receptions, festivals, food sales, and even brought from Germany a dutch market. All these have not only been a social success, but have placed many dollars in our treasury, which have been used in repairs and furnishings for both church and parsonage, helping pay the pastor's salary and at times necessities are brought forward that we had not foreseen, and thus our money is diverted into other channels than we had planned.

No need to say our women are royal entertainers, as we have given cordial welcome to conventions too numerous to mention. Three times have our women been Marthas, baking, brewing and toiling to entertain the Northern New York Conference, when we would gladly have been Marys, sitting in the church listening and learning of our brethren. In 1884, when the memorial windows were placed in the church, the Woman's Foreign Missionary Society placed one in the vestry, the one at my left was placed by the Choral Union, composed mostly of women, and thirteen women either paid the whole, or helped pay for all but one single window in this room. Of the two young men who have been helped by our women through our academy, one is now on the faculty of one of our leading colleges. The number of women who have been associated with this church and have become wives and mothers and made happy homes are legion; some who have once been associated here have become famous. Two of our mothers have consecrated their sons to God, have bidden them an earthly farewell and seen them leave home, friends and country for foreign mission work (Frank Tubbs and Arthur Berry); the one to Old Mexico, the other to Japan. Two whose names I recall have had M. D. affixed to their names: Harriet Rundell whose name has become a household word in Mexico, and Mabel Cobb

who won the M. D. and honors last June in Syracuse. Gertrude, her sister, is now receiving a large salary as singer in one of the New York churches. While I can recall no lawyer who pleads the law and draws money from her client's pockets; yet, doubtless, we have all heard Miss Jennie M. Bingham plead from press and pulpit in such an effective way as to draw many dollars from our pockets to advance God's kingdom; and she is now doing such grand work in Syracuse conducting Bible Normal classes. Mary Smith took a course in the Chicago Training School to become a Home Missionary worker. Clara Sprague Whitney, although not a minister, was engaged in evangelistic work for forty years, and was called home only last year. Hundreds have been converted under her earnest pleading, some in our own loved church have been added to those who should be saved. Surely many stars will gleam in her crown. Ella French, many years one of the faculty of Syracuse University; Hattie Hapgood, daughter of a former principal; Esther Baker Steele, who was our organist for fourteen years, now one of the trustees of Syracuse University, and who not only erected the Hall of Physics there, but endowed a Chair of Physics also; Emma Judd, in Columbus, Ohio, worked as a M. E. deaconness, and doubtless many, many others, while a great many whose names are, or have been, enrolled on this church record are teachers in public schools, academies or colleges; few have become trained nurses and are doing valuable work in that line.

The record of one hundred years closes tomorrow on the one hundred and eighth birthday of Aunt Minerva Ames' oldest daughter, Emeline Ames Whitney. Only a few, if any, remain who remember even their faces, but their influence still lives. They still belong, living or dead. They will always belong to this church by their virtue, their noble deeds and their loyalty to God and church and friends. These are memorials that will grow brighter with the lapse of time, and be fondly cherished by generations yet to come.



KNIGHTS OF ST. PAUL

Standing, left to right—Earl Moore, Harold Whitney, Dales Preeman, Donald Hoose, Ward Loucks, Lloyd Lowell, Hoyt Hollister, Glenn Lowell.

Sitting, left to right—Holland Smith, Wilfred Woodruff, Earl Parker, Harold Day, Hayward Pettingill, Court Mowry, Rev. G. F. Shepherd, Lloyd Denny, Gerald Stewart, Carl Shumway, Henry Sternburg, Harry Letson.

The Music of the Church

By Mrs. W. J. Ure

MUSIC and song have in all ages been potent instrumentalities for religious instruction. "David took a harp and played with his hand, so Saul was refreshed and the evil spirit departed from him." The early Jesuit missionaries frequently employed the fife, harp, viol, tambourine, or drum to soften the temper of the savage and escape his scalping knife, and how many aching heads and disquieted spirits are nightly soothed and calmed by a mother's sweet lullaby, and as memory reverts to that dear old church with its windows of unstained glass through which the sunlight streamed free and natural lighting up the faces of the worshippers, we can almost hear again the voices that used to sing "Coronation," "Windham" and "Old Hundred."

Oh! the memory of that choir back in the old brick church. William Babcock, as leader, with the tunes pitched with a tuning fork, was so ably assisted by Virgil Matthews, Henry Kilty, Dr. Snell, John Blakeslee, Leander Tuller, Peter Sandhovel, Orlando Ball, Stebbins Orvis for tenor and bass, and equally well supported in soprano and alto by Lucy Crosier, Louisa Green, Leafy Green, Wealthy Ann Smith, Julia Gregory, Mrs. Mary Sandhovel, Mrs. Orlando Ball, Mrs. Stebbins Orvis and Minerva Beebe, accompanied by Holland Wilder playing the bass viol. In the year 1856 a melodeon was bought which did not meet with the hearty approval of all the older members, and my uncle, Charles Paddock, a dear old white haired saint, said to the chorister, "I don't suppose you can do any more singing now until you run it through that 'air machine.'"

The first organist was Mary Alden, daughter of the pastor. She was followed by Etta Baker, daughter of Gardner Baker, afterwards Mrs. J. D. Steel; then Mary Orvis, daughter of Stebbins Orvis, played from 1862 until 1864, when God called her to join the angel choir and her place was filled by Clara Simmons, now Mrs. John Erskine; then followed Louise Tuller Paddock; Ella Miller Whitney, she filling the position fifteen years; Ida Smith McIntyre, Mary Peck Wilson, Lena Hoose Markham, Lillian Longstreet Tilton and Carl Hollister, our present organist. There have been three hymn books used: First, the "Hymn Book and Tune Book." It must have required very active eyesight on the part of the singer to read words printed in the finest type from the hymn book and catch a hasty glance from the note book, nevertheless it was done most perfectly. Then was used the "Hymnal of the M. E. Church," and the "Methodist Hymnal," now in use.

Our choristers have been William Babcock, Henry Kilty, Peter Sandhovel, John French, Stebbins Orvis, Lewis Miller, Dr. Sampson, Robert Adams, Mrs. George Tilton. Our hearts are saddened today when we think of the present leader of our choir, Mrs. Frank Hoose, who is seriously ill in the House of the Good Shepherd in Syracuse, and we pray the Father that He comfort, strengthen and uphold her, by the consolation of His Holy Spirit. Stebbins Orvis served twenty-four years and it was under his direction that the first anthems were sung which thrilled the congregation. Under the leadership of John French, the first "Oratorio of Esther" was sung by the choir. They were all seated in a row, the solo singers rising when they sang, and the chorus singers remaining seated throughout. It was considered for those times a most beautiful production. Mr. French's and Mr. Orvis' choir was comprised of some of our sweetest singers: Mrs. Barber, Mrs. Seabury Tuller, Harriet Wilder, Mary Whitney, Maryetta Biddlecom, Mrs. Henry Peck, Mrs. John French, Mrs. Ezra Smith, Ida Penfield, Mr. Orvis, Mr. French and Mr. Miller. All but four of these have "paused in the weary march of life" and joined the choir invisible.

Lewis Miller was chorister of the church and Sunday-school twenty-six years and it was under his direction in the year 1872 that the church and Sunday-school gave a concert to replenish the library. The receipts were \$62.22. In 1873 was given a New Year's Eve Cantata. The proceeds, \$215.68, was paid to the church trustees toward the bell. Thirty-six years, morning and evening, the music of the bell has told us that God awaits His people. We have learned that the first man to ring the bell was Mr. Lavene Robinson and not being accustomed to playing musical instruments it carried him completely off his feet. He landed safely, however, and is with us today to tell the story.

In 1874 a company of young people met at the pleasant home of Lewis Miller. After spending a delightful evening, it was proposed that they form themselves into an organization, and be known as the M. E. Choral Union. Mr. Miller was chosen as their president and leader; Miss Ida Walton, treasurer; Miss Fannie Wilder, secretary; Miss Frankie Tuller, assistant secretary. There were twenty-one members. Of the great service rendered our church by this organization and its devoted leader and his faithful wife, I am inadequate to tell you, but this much I have been able to ascertain, that they gave four oratorios, three cantatas and three concerts. The sum realized was \$2,135.35. They gave \$1,000 toward our pipe organ. In the year 1883 when the new windows were put in they paid for and dedicated to their beloved director the beautiful choir window. One time when the W. F. M. S. stood much in need of funds they gave them \$50. They also lent their assistance in song to the village toward raising the fund for the Soldiers' Monument. It has been said that

"every act has priceless value to the architect of fate, but 'tis the spirit of their doing that alone has made them great." Our church has a Junior Choir and a Sunshine Choir that in the Sunday-school and on special days are of great assistance.

Our present choir numbers about fourteen members. We deeply feel and appreciate that we have been a highly favored church in regard to music, and may God so grant when our earthy pilgrimage is ended we may be found worthy to sing with them.

" Sing forever with the angels
On immortal shores sublime ;
Death is conquered, graves are vanquished,
They belong to earth and time.
Sorrows, losses, are behind us,
Left upon the path we trod,
Here we walked with men in bondage
Henceforth we shall walk with God :
Sing aloud, then, all we ransomed,
Earth below and heaven above
Till we sing in endless chorus
Of his everlasting love."

The Officers of the Church

The Pastor, Rev. George F. Shepherd

Rev. George F. Shepherd was born in Syracuse, N. Y., February 6, 1868, when his father, Rev. T. B. Shepherd, was pastor of the First Ward Methodist Episcopal Church in that city. He graduated from the Ilion Academy, July 1, 1885, and after spending a year in Chatfield, Minn., in a business house, he returned east and entered Cazenovia Seminary, graduating June 23, 1887. In September of that year, he entered Syracuse University, graduating June, 1891, and is a member of the Psi Upsilon Fraternity. Mr. Shepherd was principal of Chaumont (Jefferson County, N. Y.) High School, 1891-92. He received license to exhort October 5, 1892, and supplied Pineville and New Centerville. In February, 1893, he was granted license to preach by the Oswego District Conference. His first charge was Oswego Center, which he served 1893-94-95. He was recommended by Bishop Mallalieu (who ordained him Deacon, April 21, 1895) to missionary work in Japan. At the conference held in Oswego, April 12, 1896, Bishop Joyce ordained him Elder, under the missionary rule.

Mr. Shepherd entered upon his missionary work under very flattering circumstances. His appointment at Fukuoka was hopeful of fine results. His bride, Miss Bessie Conway, was well qualified to be a co-laborer in this interesting mission, and with great enthusiasm they consecrated themselves to this lofty service. While on a missionary tour in company with Mr. John R. Mott, Mr. Shepherd contracted a very severe cold, which resulted in hemorrhage. He was urged to leave that climate and return to America. After consulting with the best physicians, and older missionaries, he reluctantly yielded to their advice, and with a sad and disappointed heart, wended his way to his native land. A year's sojourn in the Adirondacks so improved his health, as to warrant his return to the active ministry. But that year brought him a sorrow that words cannot express, the unexpected death of his dear wife.

He served the Deansboro church in 1898-1901. And the church in Whitesboro, 1902-05. Mr. Shepherd was appointed to Mexico, April 23, 1906.

While at Deansboro, Mr. Shepherd married Miss Gertrude May Martin, of Rome, N. Y., who in all respects is well fitted to grace the parsonage, and help the parson, and with their three beautiful children have an ideal home.

Bishop, Rev. David H. Moore, D. D., LL. D.

District Superintendent, Rev. A. C. Loucks, Ph. D.

Pastor, Rev. G. F. Shepherd

Class Leaders: Frank Rose, Robert Aird, F. N. Lowell, H. W. Cook,
Mrs. Frank Munson, Mrs. Carrie Sherman

Stewards: D. H. Austin, W. J. Ure, L. G. Ballard, Martin Hess, David
Hardy, John Berry, L. J. Clark, Alfred Hollister, E. E. Hollister, Frank Hen-
derson, A. A. Curtis, Dr. L. D. Pulsifer, A. C. Whitney

Trustees: G. H. Wilson, President; W. A. Robbins, Clerk; L. G.
Ballard, C. E. Hare, S. J. Hogoboom, C. A. Peck, E. L. Huntington, W. E.
Jordan, S. J. Oxner

District Class Leader, F. N. Lowell

District Steward, D. H. Austin

Recording Steward, W. J. Ure

Treasurer, L. G. Ballard

Organist, Carl Hollister

Chorister, Mrs. Frank Hoose

Assistant Chorister, Miss Nina Bracy

Collectors: S. J. Ramsey, Dr. H. W. Whitney, W. E. Jordan, James
Peck.

Ushers: L. G. Ballard, David Hardy

Sexton, David Hardy

Sunday-School

Superintendent, F. L. Kellogg

First Assistant Superintendent, S. J. Ramsey

Second Assistant Superintendent, Mrs. Ella Ball

Secretary, Mrs. Claude Pettingill

Assistant Secretary, Miss Carrie Crosier

Treasurer, Miss Ruth Graves

Assistant Treasurer, Ernest Raymond

Missionary Treasurer, Mrs. W. E. Jordan

Junior Superintendent, Mrs. Frank Munson

Primary Superintendent, Mrs. Carrie Sherman

Organist, Carl W. Hollister

Superintendent Home Department, Mrs. Frank Cook

Superintendent Cradle Roll Department, Mrs. G. F. Shepherd

Missionary Superintendent, Mrs. S. J. Oxner

Temperance Superintendent, Mrs. J. W. Ladd

Epworth League

President, S. J. Ramsey
First Vice-President, Miss Rose Miller
Second Vice-President, Miss Evalyn Rose
Third Vice-President, Mrs. S. J. Ramsey
Fourth Vice-President, Miss Ruth Graves
Secretary, Miss Mildred Smith
Treasurer, James Peck

Ladies' Aid Society

President, Mrs. Mary Sweetland
Vice-President, Mrs. C. A. Peck
Secretary, Mrs. W. A. Robbins
Treasurer, Mrs. H. W. Cook

Woman's Foreign Missionary Society

President, Mrs. D. H. Austin
First Vice-President, Mrs. G. F. Shepherd
Second Vice-President, Miss Julia C. Jacott
Third Vice-President, Mrs. S. J. Oxner
Recording Secretary, Mrs. Della Hollister
Corresponding Secretary, Mrs. Mina Remington
Treasurer, Mrs. Mattie E. Baker

Woman's Home Missionary Society

President, Mrs. Sarah Morgan
First Vice-President, Mrs. L. G. Ballard
Second Vice-President, Mrs. H. W. Cook
Third Vice-President, Mrs. G. F. Shepherd
Recording Secretary, Mrs. D. H. Austin
Corresponding Secretary, Mrs. S. J. Oxner
Treasurer, Mrs. Della Hollister

Young Ladies' Foreign Missionary Society

President, Mrs. S. J. Ramsey
First Vice-President, Mrs. F. L. Kellogg
Second Vice-President, Mrs. F. Hoose
Secretary, Miss Effie Berry
Treasurer, Miss Carrie Crosier
Assistant Treasurers: Miss Anna Berry, Mrs. W. E. Jordan

Dorcas Circle

President, Miss Maude McFerran
First Vice-President, Miss Florence Avery
Second Vice-President, Miss Edith Munson
Secretary, Miss Florence Avery
Treasurer, Mrs. S. J. Ramsey

Standard Bearers

President, Miss Edith Munson
Vice-President, Miss Hazel Gass
Secretary, Miss Amelia Munson
Treasurer, Miss Florence Henderson

King's Heralds

President, Greta Coe
Vice-President, Stella Woodruff
Secretary, Hattie Woodruff
Treasurer, Mildred Kellogg

Knights of St. Paul

President, Earl Moore
Vice-President, Wilfred Woodruff
Secretary, Lloyd Lowell
Treasurer, Hoyt Hollister

Little Light Bearers

Superintendent, Miss Carrie Crosier

Mother's Jewels

Superintendent, Mrs. William Fish

The Church Members

Austin, Daniel H.
Austin, Minnie C.
Austin, Henry W.
Alfred, Susan
Aird, Robert
Arid, Philinda
Adams, Hannah
Avery, Edith L.
Avery, Florence L.
Acome, Carl J.
Acome, Ruth E.
Burdick, Carrie H.
Burdick, Rowena
Burdick, Carrie L.
Burdick, Ora
Burdick, Bertha M.
Burdick, Elleanor V.
Berry, John
Berry, Effie
Berry, Anna J.
Berry, Marion L.
Ballard, LeGrange G.
Ballard, Ida F.
Ballard, Lillis M.
Ballard, Estella M.
Burgess, John B.
Ball, Dora E.
Ball, Henry O.
Ball, Ella M.
Ball, Melvin F.
Baker, Mattie E.
Baker, Grace
Barton, Mary E.
Buck, George

Buck, Altheola
Buck, Clayton L.
Buck, H. Dean
Buck, Ethel M.
Bracy, William H.
Bracy, Ida E.
Bracy, Nina
Backus, Henry G.
Backus, Henrietta
Backus, Sarah A.
Brown, Lulu J.
Brown, Mrs. F. L.
Blount, Maud M.
Barker, Grace T.
Borden, Adelbert
Borden, Nellie Day
Crosier, Carrie M.
Cook, Frances E.
Cook, Henry W.
Cook, Mrs. H. W.
Cook, Allen
Cole, Anna
Curtiss, Alonzo A.
Curtiss, Florence I.
Clark, Luther J.
Clark, Amelia E.
Clark, Mrs. Elbert J.
Coe, Jasper D.
Coe, Jennie
Coe, Cordelia E.
Coe, Greta B.
Calkins, Ella M.
Calkins, Carlton
Calkins, Mrs. Carlton D.

- Calkins, Lena
Carney, Winifred F.
Cornwell, Mary M.
Cross, Lunia A.

Dillenbeck, Leila M.
Duell, Eunice
Delano, Mary
Doil, Dell R.
Denny, William
Denny, Blanch
Denny, Claud
Denny, Lloyd P.
Denny, Giles M.
Dowley, Martha E.
Dowley, Ida
Daniels, Elida
Daniels, Charles
Daniels, Pearl A.

Eastman, Leffert C.

Farmer, Emma
France, Addie C.
Fravor, Belle
Fowler, Ella M.
French, Stella
Fish, Anna L.
Fish, Harry E.
Fish, Madora B.
Field, Julia A.

Gillett, Lucy A.
Green, Sabra
Green, Emily
Green, Alma
Gustin, Mary L.
Gustin, Nettie
Gustin, William J.
Gass, Kittie
Gass, Hazel P.
Graves, Mina E.
Graves, Lewis E.

Graves, Ruth I.
Graves, Edith I.
Gibbs, Cora V.
Grant, Daniel
Grant, Harriet
Grant, Ralph
Grant, Annie
Grant, Edith J.

Hollister, Frances R.
Hollister, Lydia M.
Hollister, Alfred
Hollister, Elmer E.
Hollister, Elva M.
Hollister, Carl W.
Hollister, F. Hoyt
Hollister, Della C.
Huntington, E. L.
Hungerford, Russell J.
Hungerford, Ella J.
Hungerford, Blanch V.
Hungerford, Frances I.
Hardy, David
Hardy, Mrs. David
Hoose, Mary H.
Hess, Martin
Hess, Delia
House, Sophia
House, Clara
House, Eva L.
House, Warren E.
House, Mae B.
Harris, Henry D.
Harris, Mary J.
Hilliker, Jennie
Hilliker, Arthur
Henderson, Frank
Henderson, Nellie I.
Henderson, Minnie L.
Henderson, Florence
Hartson, Sarah A.

Hartson, James L.
Holly, Jennie
Holly, Jessie
Holly, Geraldine
Hamilton, Mary
Hogoboom, S. J.
Hurlbut, Mrs. C. T.
Howe, Mrs. Albert
Hosford, Clarence A.
Hosford, Irene C.
Hotchkiss, Georgia L.

Jacott, Julia C.
Jordan, Wilbur E.
Jordan, Ella S.
Jordan, George S.

Kidd, Permelia
Kellogg, Fred L.
Kellogg, Jessie F.
Kellogg, Mildred

Ladd, John W.
Ladd, Ellen M.
Longstreet, Margaret M.
Lindsley, George A.
Lindsley, Cornelia
Lindsley, G. Ernest
Lowell, Fred N.
Lowell, Mrs. F. N.
Lowell, Lloyd
Lowell, Glenn
Lyons, Nora
Lansing, Jane F.
Lucas, Amelia M.
Lucas, Ward
Leonard, Minnie L.

Munson, Hattie J.
Munson, Edith F.
Munson, Amelia H.
McLymond, Robert
McLymond, R. Clark

McLymond, Jennie A.
McMullen, Helen C.
Morgan, Peter
Morgan, Sarah J.
Mitchell, Marinda V.
Miller, William
Miller, Lydia
Miller, Mollie
Miller, Stella N.
Miller, Etta L.
Miller, Rosa E.
Manwarren, Alfrieda
Manwarren, Hattie L.
Moore, Candace A.
Moore, Mary J.
Moore, Earl
Moore, Edith M.
McDonald, Nora E.
Mandigo, Lucy M.
Mandigo, Fred R.
Marks, Berkley J.
Marks, Elizabeth S.
McFerran, W. J.
McFerran, Martha
McFerran, N. Maude
McCann, Delia A.
McCann, William

Nichols, Freeborn M.
Nichols, Cora
Nichols, Jane
Nichols, Laura F.
Nicholson, Esther H.

Oxner, Huldah

Peck, Augusta M.
Peck, Charles A.
Peck, Nellie T.
Peck, James
Parker, Anna
Pratt, Eliza J.

Preston, Ellen J.
Patten, George H.
Patten, Nancy E.
Patten, Ida
Penny, Dean S.
Penny, Ellen G.
Pettingill, Henrietta
Pettingill, Claude
Pettingill, Evalene S.
Pettingill, Emma L.
Pettingill, Ethel M.
Pettingill, Hayward E.
Pulsifer, Louis D.
Pulsifer, Lula A.
Freeman, Charles H.
Freeman, Maud
Parmeter, Lizzie M.
Parmeter, Lewis
Parmeter, Rose
Purington, Emma J.
Purington, John M.
Powers, Hiel
Powers, Mary
Powers, Carrie

Robbins, William A.
Robbins, Martha
Remington, Mina
Ramsey, Spencer J.
Ramsey, May B.
Rose, Frank F.
Rose, Marilla M.
Rose, David A.
Rose, Evalyn
Rose, Lulu C.
Rice, George
Rice, Mary
Rogers, Walter W.
Richardson, Sadie E.
Raymond, Ernest A.

Stevens, Mariah
Stevens, Adelia
Stevens, Stanley
Stevens, Anna A.
Skinner, T. W.
Skinner, Sarah L.
Smith, Ezra G.
Smith, Mary Etta
Smith, Lyman E.
Smith, Jessie C.
Smith, Etta M.
Smith, C. Mildred
Smith, Myrtie S.
Smith, Holland H.
Smith, Frank L.
Smith, G. Franklin
Smith, Lida M.
Sweetland, Mary
Stone, Mary
Spicer, Emma W.
Shumway, Cora
Snell, Electa
Sternburg, Clara J.
Sill, Effie M.
Sill, Lillian M.
Sampson, Josephine A.
Sherman, Carrie B.
Spaulsberry, Sarah M.
Shepherd, G. May
St. Clair, Leo R.
Stow, Timothy D.

Tiffany, Mary J.
Tuller, Leander
Trowbridge, Della J.
Trowbridge, Lena
Thomas, Platt
Thomas, Lenora
Tillapaugh, H. H.
Tillapaugh, Mary S.

Utter, George

Ure, Willis J.

Ure, Julia

Vorce, Maud

Warren, Sarah F.

Whitney, Jennie

Whitney, Frances E.

Whitney, Rich D.

Whitney, Albert C.

Whitney, Mary

Webb, Jane P.

Wheeler, Elizabeth

Wilson, George H.

Wilson, Mary W.

Wilson, Eva

Woodruff, John H.

Woodruff, Mrs. J. H.

Waters, Maria

Wilcox, Ray

Wilcox, Ella E.

Walters, Malissa D.

Wiley, Frank

Wiley, Margret

In addition to the above list are thirteen absentees.

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